

MISSIONARY

HERALD

JANUARY 93

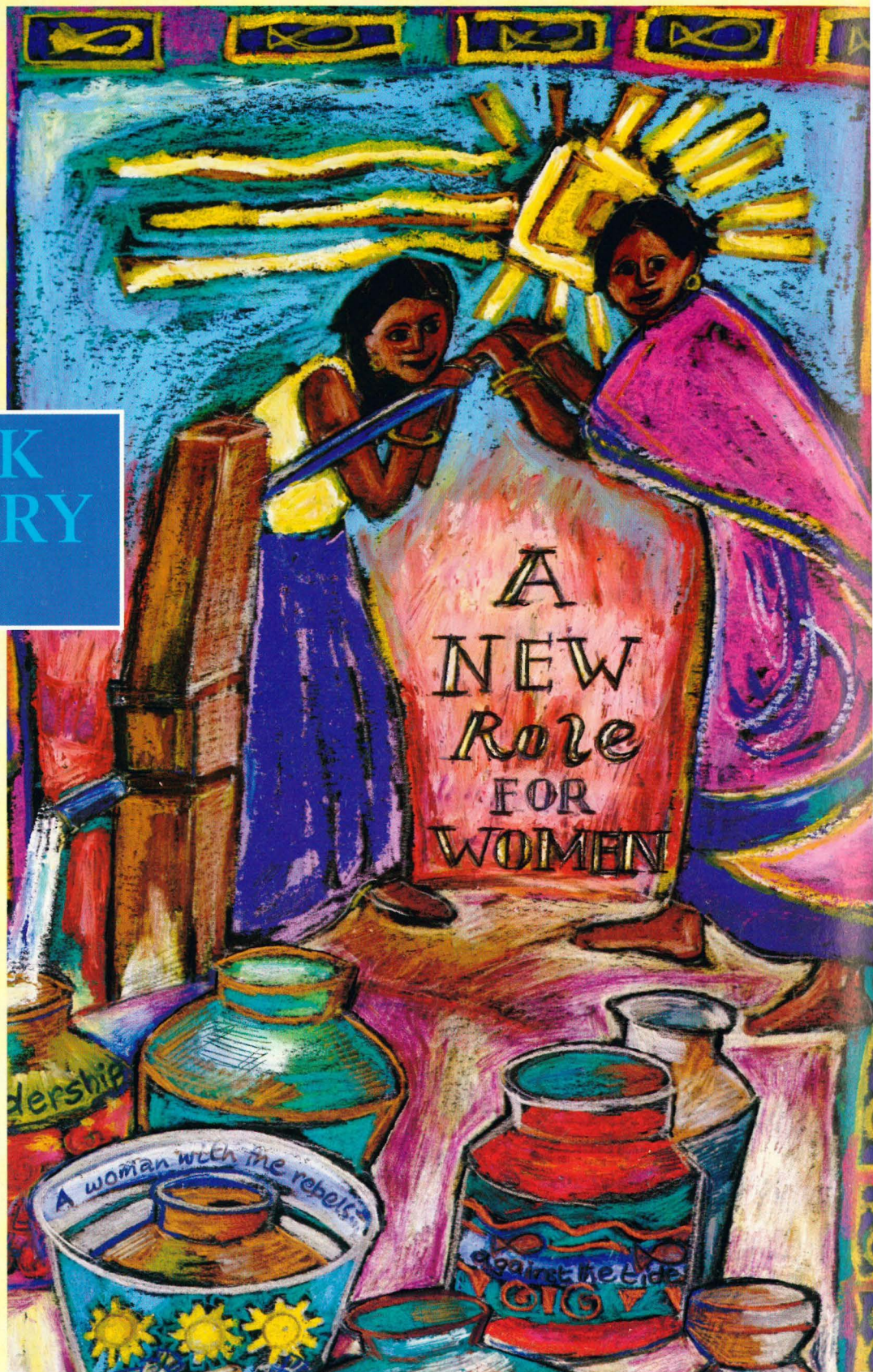
FEED THE
MOTHER
AND
SAVE THE
CHILD

NEW LOOK
MISSIONARY
HERALD

A ROLE FOR
WOMEN

NEWS

EUROPE.....
A SPECIAL
BOND
AGAINST
THE TIDE



PLUS DOUBLE TAKE PULL OUT SECTION

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Cover illustration by Sarah Prentice

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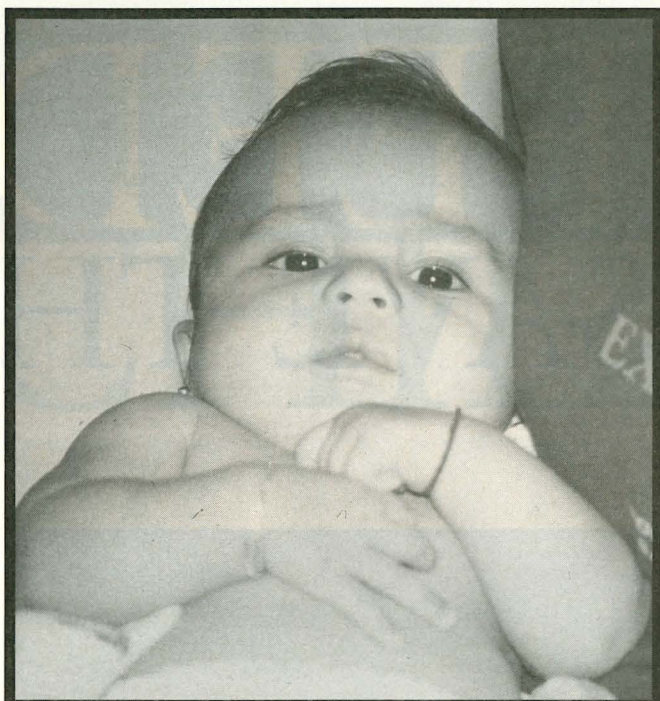
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Mum has learned the lesson well and healthy, well-fed Camila is off to a good

FEED THE MOTHER AND SAVE THE CHILD

A project in north-east Brazil that is concerned with total health.

I wouldn't mind working here,' I thought, looking at the sweep of the bay, the blue sea, the sand and palm trees. Walking along the sea-front at Fortaleza in north-east Brazil, in front of the luxury hotels, I could imagine myself in the Algarve or on holiday in some exotic Mediterranean resort or other tropical paradise.

But then there was the advice not to make my camera appear too obvious. 'We don't want to be mugged.'

And the armed police stationed at strategic places along the promenade. And children and old people begging at every point, evidence of another 'Fortaleza' behind the image projected for the benefit of the tourist.

Early next morning, I came face to face with the 'other' in the form of Teresa Cristina. She was 25 with one child and expecting another. Her husband earns one minimum wage - about £30 per month - cleaning out swimming pools.

They live in a favela, one of the many shanty towns that have sprung up around Fortaleza to house those who have left the poor, drought-ridden rural areas of Brazil's north-east in search of a better life.

They rent one room in a mud-built house. It costs £10 per month leaving them only £20 to feed themselves and

Welcome to 1993, to a new year and a new look Missionary Herald. This magazine has known many changes since it was founded in 1819. At first it mainly reproduced the correspondence of missionaries who told vividly of their pioneering endeavours. We continue to tell the story today but not only through the experiences of BMS workers. We are now able to look at ourselves, the world and God's mission of love through the eyes of national Christians. They give us a different perspective as they peel away western cultural accretions

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and church traditions. They force us to question what is essential to the life and work of the Church.

So this year we intend to pick a theme for each month. We shall examine it, as usual, through stories, news and articles. But we are also introducing a new centre-fold section, 'Double Take', which will take a second look at some of the articles, bringing out discussion, prayer and action points. We want to make this as useful as possible for individuals, small groups and churches. To this end, we invite you to make comments on the way we can develop this feature. Tell us what kind of material you would find useful in your church or group.

And if the examination of the Herald theme has stirred up some interesting discussion, ideas for action, or controversy, please write to - our 'Viewpoint' page - but don't make letters too long!

This month's theme is 'women'. Sometimes it is easier for us to be critical of situations of prejudice and oppression, promoting liberation, when they are far away. That's why we need a 'double take' to bring the issue closer to home.

A very Happy New Year to you all.

FEED AND SAVE THE

their child.

Outside their house there is only a dirt road so the garbage truck makes only occasional visits to the area. Generally, refuse, including sewage, is dumped onto vacant land nearby.

Teresa has a gas stove but no sink, no toilet and no electricity. Water has to be collected from a pump.

Normally, Teresa will eat only once a day, perhaps some rice and beans and occasionally eggs. There is no milk or fresh fruit in her diet and hardly any vitamins.

I met Teresa when Mary Parsons took me along to the *Salve A Crianca* (Save the Child) project which she directs and co-ordinates. The project clinic, was originally based at the Baptist Memorial Hospital but it has now moved across the road to the basement of the newly built Igreja Batista Alvorada. It was the brainchild of Dulcinea Belo de Azevada, a Brazilian missionary, and was made possible with help from the Southern Baptist Foreign Mission Board.

The project aims to provide good antenatal care for women from poor areas of the city, to protect the life and development of the unborn child and to improve the health of the pregnant woman. Mothers are educated so that they become more aware of their own needs and those of their children. Throughout, the love of Christ is shown in action and through a sensitivity to the spiritual needs of

Mothers
(left) waiting
to see nurse
Ivania (right)



the women.

Also waiting in the clinic was Maria. She is 23 and single, has been pregnant eleven times and has ten surviving children. She had just lost a child, at 22 weeks. After being abused by her father, she left home. Some of her

She is 23 and single, has been pregnant eleven times and has ten surviving children.

children are probably by her father.

Angela Maria is 16 and single and expecting her first baby. She

lives with her parents. This was her first time at the clinic and she is a little apprehensive. She had never had her blood-pressure taken before.

Those mothers who join the project are monitored throughout their pregnancy and for the first six months of the baby's life. According to their needs, mothers are given food - beans, soya oil, rice and dried milk. The food is intended for the mother but where it is known that some will be used to feed other members of the family, extra is given.

The social circumstances of each mother are noted. The nurses check things like weight and blood-pressure. If necessary mothers are examined by doctors who come over from the nearby Baptist hospital. From time to time the project will pay a mother to have a scan.

Ivania, a graduate nurse on the project gives talks on health and the importance of breast-feeding. A mother who had come along with her expectant daughter said

THE MOTHER CHILD

that after an earlier health talk she had passed on some of the ideas to others. As in all communities, old-wives tales are widespread so this time is an opportunity to explode some of the more dangerous superstitions.

The women are told that the project is concerned with their total health, spiritual as well as bodily. So Fatima, the receptionist who studies at the seminary in the evening, takes time to teach the Bible. These occasions are quite evangelistic.

I visited the clinic again, later in the week, this time for the baby clinic. It had rained heavily just at the time when the mothers would be walking from their favelas. So there were not many there to

begin with.

In spite of all the care and teaching of the project the five month old child of one mother was poorly. He'd had scabies and probably diarrhoea and was lethargic, taking no interest in anything. The problem is that the mother has to work to survive. There was no way she could continue breast-feeding. During the day the baby is left with relatives who are feeding baby-milk and also a manioc-flour mixture.

This is a very common dilemma. At the other end of the project, many mothers come late to the scheme because they dare not stop work. If they lose income they have to go without food

themselves. This is why the project helps out with food.

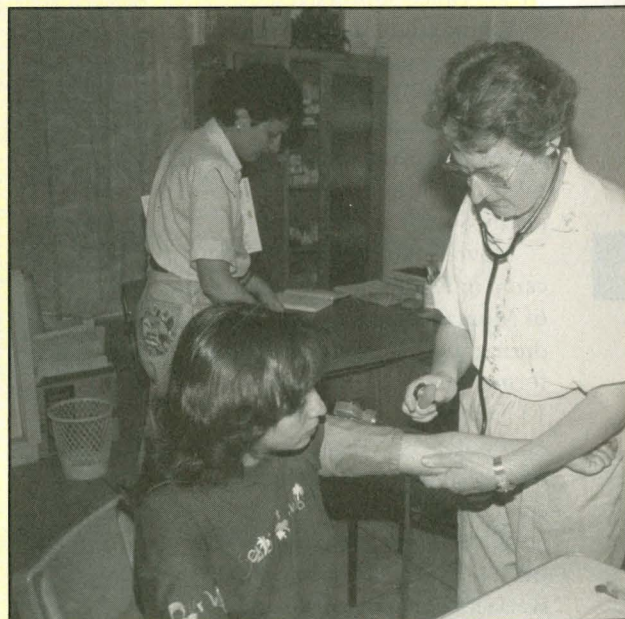
But there are success stories. Camila is only two months old, but solely breastfed. Mother has learned all the lessons very well and although she has to go out to work she goes home at lunch-time to feed the baby. Her employer asked her to stop breast-feeding and to get someone else to feed her the manioc-flour substitute. But she refused.

At most the project can only help a few. Perhaps, like leaven the successful few can make a difference to the general health of babies and reduce infant mortality. However, I wondered whether any real progress could be made without a revolutionary change in social attitudes, an improvement in Brazil's economy and an end to the atrocious conditions in which so many people exist.

David Pountain has been BMS Editorial Secretary and Editor of the *Missionary Herald* since 1982

Right Angela Maria had never had her blood pressure taken before but BMS nurse, Mary Parsons, is there to reassure her

left The harsh nature of life in Brazil's north-east is etched into the faces of the women.



First there were the men who were taken off the buses and 'disappeared'.

Then there was the pregnant woman who was abducted, raped for two days and murdered. Finally there was her cousin, who was castrated and killed. He was 14 years old.

Ramirez could take the repression no longer. She did something she never imagined she would do. She joined the Frente Farabundo Marti para la Liberacion Nacional (FMLN) rebels as a cook. Her husband also joined, but he was killed in combat in 1982.

For 14 years, Ramirez boiled beans and made tortillas for a group of guerrillas, fulfilling a vital function in a movement she asserts may finally bring justice and democracy to one of Latin America's most unjust and oppressed societies.

She feels that North Americans have a skewed view of El Salvador's guerrillas, which Presidents Reagan and Bush depicted as a communist movement orchestrated by the Soviet Union and Cuba.

'We are not communists,' she asserts. 'They treat us like communists because we denounce injustices like hunger and the lack of health care and education. We denounce injustice and that's why we are called subversives.'

Ramirez and the combatants she worked with stopped fighting in February 1992, after the FMLN and the Salvadoran government signed peace accords that ended a twelve year conflict in which nearly 80,000 people died.

Now 47, Ramirez is living in a camp in Perquin in the department of Morazan, an FMLN stronghold during the war, with 2,000 other former guerrillas. Perquin is one of 15 camps where disarmed rebels are taking classes to prepare for their re-entry into society as civilians.

While she is happy the war is over and there will be no more week-long marches through El Salvador's mountains, she is

A WOMAN'S LIFE WITH REBELS

The women of El Salvador campaigned vigorously on behalf of the 'disappeared'

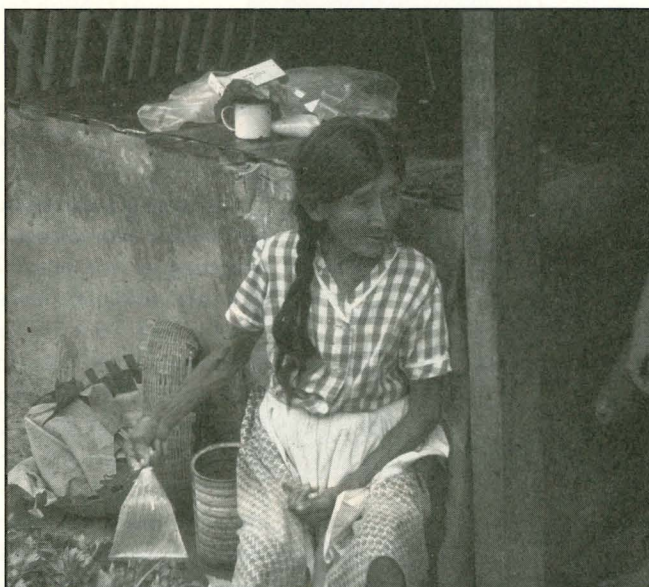


WOMAN'S WITH THE ELS



uncertain what the future holds. She may work in some type of co-operative or perhaps in nutrition promotion.

Ramirez is certain of one thing, however. She hopes El Salvador never returns to days when death squads and brutal governments force homemakers and mothers to join revolutionary guerrilla movements.



Mary Kalil, Baptist Treasurer in El Salvador, 'just had to do something'.



I HAD TO DO SOMETHING to help the people of El Salvador

Mary Kalil is the Treasurer of the El Salvador Baptist Association (ABES). She represented the Association at the recent Partnership Consultation held between BMS and its partner churches in October. She was the only woman nominated to represent a partner church at the Consultation.

Mary is a third generation Baptist and her grandparents founded some churches in Santa Ana. Her father was a Methodist missionary from the United States and her mother Salvadoran. She ran a successful business, raised four children, has been involved with the Association since 1984 and has been its President.

During the civil war, Mary could have left El Salvador to live with her children in the United States, but, as she says, 'I had to choose between opting for those who had nothing or going.

'From a Christian point of view, I knew that I had to do something to help the Salvadorans to obtain justice and peace, and to obtain the abundant life that Jesus has promised all of us.

In talking about ABES Mary reflected on its wide-ranging ministry, 'There are 60 Baptist churches throughout the country, and a theological seminary in Santa Ana. There is work among women in literacy projects and education - the majority of church members are illiterate.

'ABES runs a Health, Literacy and Nutrition programme and a doctor and assistant are working in preventative medicine. People have learned how to make their own medicines from plants and mothers have been learning more about hygiene.

'We work with the *campesinos* in technology, soil conservation and in the use of natural organic fertilizers. We have an agricultural school, and have helped *campesinos* with loans. We work with young people, have a lay training programme and are evaluating our evangelism programme. We also have an orphanage which began in 1983 for the children who were left as orphans because of the war.

'We need your prayers and solidarity. We are sustained by the prayers of Baptists and Christians all over the world.'



Women have a role worldwide that corresponds neither to their significance nor to their abilities.

WORLDWIDE, women make up 95 per cent of the nursing staff in hospitals, and the equivalent of their unpaid work \$4,000,000,000,000. But they own only one per cent of the wealth worldwide.

They make up 66 per cent of the world's illiterates, 70 per cent of the poor and 80 per cent of all refugees. Worldwide, one million women die of complications in childbirth or pregnancy every year and 100 million suffer permanent unfitness for work through such complications. In the so-called Third World complications in pregnancy are the most frequent cause of death.

In the Christian churches women mostly play a role that is based neither on the New Testament nor on their gifts.

It is good to remember that women were at the cross to the end, were the first witnesses of the resurrection and were also the first European

Christians.

Throughout the world today one and half million women are in full-time Christian service, but only 50,000 of them are ordained. Seventy-five per cent of all missionaries are female and in all continents world mission counts on the courage, on the commitment and, not least, on the abilities of Christian women and women's organisations.

In Africa, only ten per cent of all girls attend primary school and it is estimated

that only one per cent may have access to secondary schooling. A real professional training for young women is a rarity. But the women in Africa produce 80 per cent of all the food!

According to the World Bank there is a direct relationship between women's level of professional training and the fall in infant mortality and the birth rate. Even the relationship between political and civil rights and the professional training of women is statistically proven.

The conclusion of the world development report 1991 is: 'Professional training of women - a key to development.'

Dr Dietmar Lötzt is the Africa Secretary of the European Baptist Mission. His article is taken, with permission, from INFO the magazine of the European Baptist Mission.

A NEW ROLE FOR WOMEN?

by Dietmar Lötzt

'Women are to be given completely equal opportunities for their co-operation in the leading bodies of missions and the African Baptist Conventions, and this not only in the traditional activities of women, but also in the leading positions in staff, committees and Convention leadership.'

From the Ibadan declaration of 1987.

A WOMAN CREATED BY GOD!

'To be a woman in India can mean walking the path of toil and drudgery for a lifetime.'

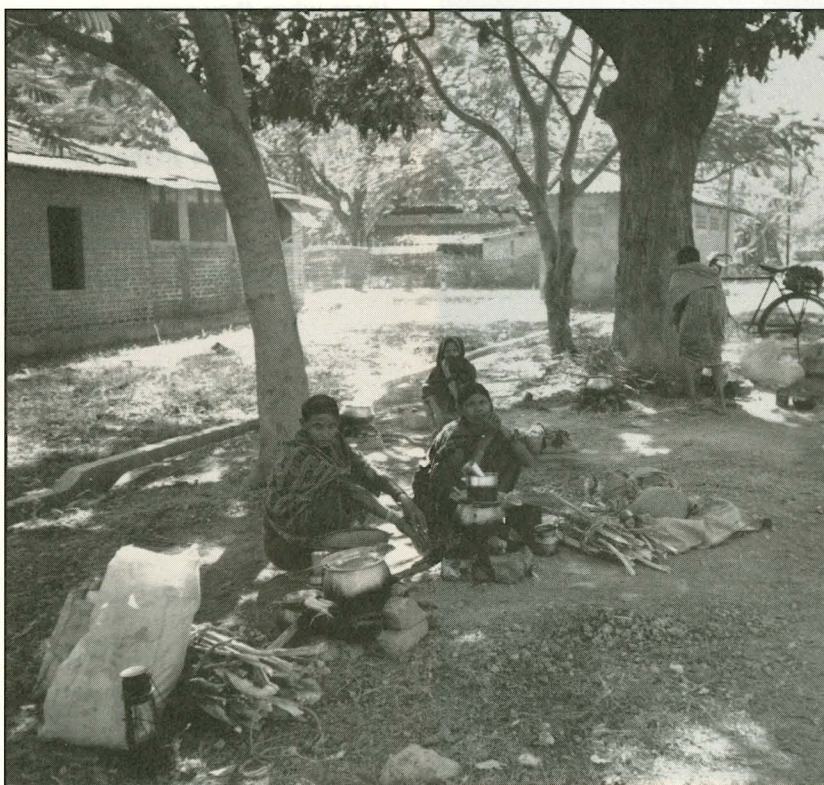
THAT'S THE VIEW ANN BOTHAMLEY GETS FROM HER SIDE OF THE DESK AT THE CHRISTIAN MEDICAL COLLEGE HOSPITAL AT VELLORE.

SHE STOOD in front of my desk, one eye completely blackened and a bruise on the other side of her face. The tears were not far away. My heart ached as I later listened to a story of the agonies endured every day at the hands of her husband.

Another face stared across the desk at me... too much exhaustion and strain etched on the face of one so young. Her story was about being treated as a servant in the



house of her mother-in-law. Before coming to work at 7.30 am she must draw water from the well, cook breakfast for all the family, returning at lunch time to cook her own meal. The in-laws would not have prepared for her. At night she must wash the clothes for all the

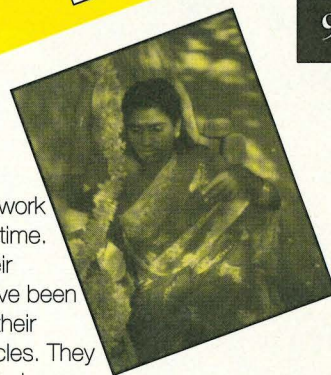


extended family and if time allows, sit on the floor while everyone else sits on chairs to eat.

'Tomorrow I must have leave sister. My two children are sick and neither my mother-in-law or my sister-in-law will look after them. I return from work to find them unfed and uncared for - yet he refuses to give me money for the rickshaw. I am so tired.'

These and many others like them

are the nurses who faithfully care for our patients and work hours of overtime. For most, their marriages have been arranged by their fathers or uncles. They are property to be

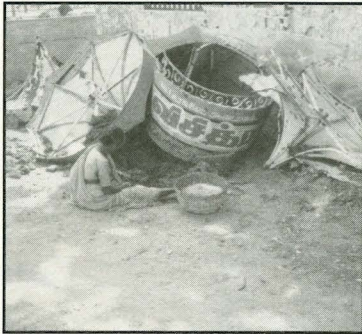


owned. If they don't bring enough dowry in the form of gold, sarees, kitchen equipment or anything else that the in-laws demand, they are subject to continual harassment.

Eighty per cent of kidney transplants done in CMC Hospital at Vellore are males. Of these 65-70 per cent of the donors are female.

The bright trusting eyes of a little girl plead with me for help. She is being kept as a servant for a wealthy family. At eleven years of age her childhood is over. She will receive no money and only left-over food. She wants to go home. Can I help her? Many children are kept as servants in this way. Some are treated as part of the family, loved and cared for but totally dependant; for others it is a life of misery

In some parts of this country baby girls are killed at birth.



Almost without exception the advertisements for brides specify that they must be beautiful and of fair complexion.

To be a woman in India is often still to walk the path of toil and drudgery for a lifetime.

For those of you who are women and read this, thank God for all the love and respect you receive. Give thanks for the place of dignity you hold, the place you have in your family or among your friends. Pray for the women of India.

Ann Bothamley is a sister at the Vellore Hospital in South India. Apart from a short break between 1973 and 1975 she has worked there since 1967.

A few years ago, Ann helped to start a hostel for the children of medical staff, trained at Vellore, who are working in other parts of India. She writes:

'In June we took nine children into the hostel, their parents working as far apart as the border of Nepal and Maharashtra. All the children study and play well together. The older girls have become more responsible. With seven children coming home at 4 pm. I now leave hospital earlier to be there when they arrive - to supervise homework and be available. Our full-time cook is a great asset and we still pray for Indian houseparents.'

'This year I have 18 teenage girls in the Bible class. Pray that I might have the ability to make the Gospel alive and relevant as I teach them week by week.'



Ann Bothamley spending time with some of the hostel children.

DOUBLE TAKE- TAKING A SECOND LOOK AT SOME OF THIS MONTH'S ARTICLES.....

A NEW ROLE FOR WOMEN

(page 8)

1

WHY ARE COMPLICATIONS in pregnancy the most frequent cause of death in the Third World? Or, on the other hand, why is childbirth a very low risk in the western world? Find out the statistics for your part of the UK. (cf. 'Feed the Mother', page 4)

2

'IN CHRISTIAN CHURCHES women mostly play a role that is based neither on the New Testament nor on their gifts.' In your experience is this statement true?

3

THE BAPTIST UNION OF Great Britain has had women ministers for many years. How many women ministers do you know? Would your church be prepared to accept one as pastor? (cf. 'A Woman in leadership', page 15 and 'Multi-lateral Europe', page 22)

4

WHY HAS THERE never been a woman General Superintendent for our Baptist churches in the UK?

TO THINK ABOUT

BHAGY'S STORY

Bhagy Naik is the first woman ever to be appointed as an Area Superintendent in the Church of North India. This seems a natural

step, as was her ordination.

She was born into a Christian family. Her father, a pastor, died when she was two years old. Bhagy and her mother went to live in a Christian hostel, where she was very much influenced by BMS missionaries. She committed her life to Jesus Christ and was baptised when she was 15.

Already she felt called to ministry, but argued that women did not become ministers. She decided she would become a teacher.

However, the call would not go away. 'Every time I prayed, I felt the call of God.'

A particular verse from John's gospel kept coming into her mind. 'I have other sheep that are not of this fold.'

After a time in theological college, Bhagy was involved in women's work and the Sunday School in the Church of North India. Subsequently she was in charge of training, then of women's work for the whole diocese.

During this time she was involved in much pastoral work in the churches. However, she always felt frustrated that she was not allowed to celebrate communion or baptise people. She was asked to consider ordination, but resisted.

Eventually she was ordained and became well known in the churches. Everyone saw ordination as a recognition of her work.

'And most importantly, my church people accepted me.'

She does not encounter opposition to the fact that she is an ordained woman.

She says, 'We are tribal women. We do not have problems of caste women. We are much freer. People got used to seeing women missionaries preaching and they don't think it is strange. Women have had complete freed in the church for a long time.'

'God has called me, like Esther, to pray for my people. She is my inspiration.'

(taken from 'A Woman's Touch', the current BMS Women's Project material).



Double Take

DDOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

A SPECIAL BOND

by Mary O Ross

OUR LORD seemed incapable either of thinking or speaking of women apart from men. Reading the gospels, we suddenly come alive to the startling fact that, if there were no other books in the world with the exception of the four gospels, the reader would have no idea that women were ever considered inferior to men in any way whatsoever.

It is striking that in Jesus' parables and illustrations, women are invariably included. Jesus was a lover of stories, using parables frequently to say what needed to be said. Jesus never forgot the individual needs and experience of women as well as men.

Listen to the beginning of some of the parables:

Two men shall be in a field. One is taken and one is left...

Two women shall be grinding at the mill. One is taken and one is left...

Now what man of you having 100 sheep and having lost one of them will not leave the 90 and 9 and go seeking the one that is lost?

What woman, having ten pieces of silver, if she loses one, will not light a lamp and sweep the house and seek diligently until she finds it?

The Kingdom of heaven is as a man travelling into a far country who called unto his servants and delivered unto them goods...

The Kingdom of heaven is like ten virgins who took their lamps and went forth to meet the bridegroom.

There were many lepers in Israel in the time of Elijah, but none of them was cleansed by Naaman.

There were many widows in Israel in the time of Elijah, and unto none

of them was he sent but to Zarah.

The men of Nineveh shall stand up in judgement with this generation, and shall condemn it.

They repented at the preaching of Jonah, and behold one greater than Jonah is here. The queen of the South shall rise up in judgement with the men of this generation and shall condemn them for she came from the ends of the earth to hear Solomon.

These parables make it easy for us to accept Jesus of Nazareth as the ideal human being, including both man and woman in his idealism. Yet even though we do understand that the Gospel is not sexist in its incarnation to us, I am a woman, and I have a special affinity with the problems and experiences of women.

I think we all agree that Jesus came and dignified the position of women. he visited them in their homes. It was a Samaritan woman - one of those unnamed women, 'the woman of Samaria' - that Jesus revealed God is spirit. They that worship God worship in spirit and in truth. It was to another woman, Martha, Jesus said, I am the resurrection, another great revelation.

Martha and her sister sent for Jesus after their brother Lazarus died. They wanted to do what many of us try to do today, limit Jesus. They wanted to time him. It took him two days to get to them. One cannot limit or time Jesus. They were anxious.

One of them spoke to him and said, If you had been here, Jesus, our brother would not have died. Some of us are still limiting Jesus. But Jesus said to Martha, I am the resurrection.

Then after his resurrection, it was a woman Jesus told to go and tell the disciples to meet him in Galilee. Jesus shares a special bond with women.

Mary O Ross is President of the Women's Convention, National Baptist Convention, USA. The above is extracted from her article, 'Building Bridges' in the March edition of the American Baptist Quarterly.

POINTS FOR DISCUSSION

1

How do you think Jesus was able to overcome the prejudices of his day?

2

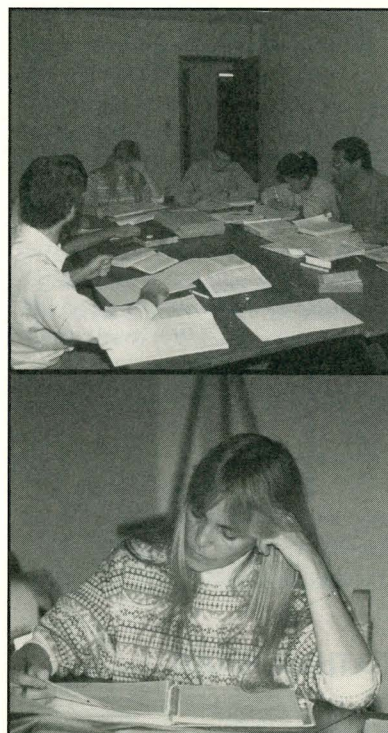
Where do you turn to for biblical material on women? Is it to the letters of Paul or to the gospel? Why?

3

Consider each of the parable pairs referred to by Mary Ross. Which of the two examples is most often used as a sermon text?

4

How often are women used in an integral and non-remarkable way to demonstrate gospel truths?



Studying the Bible - a class in session at the Baptist Seminary, Porto Alegre, Rio Grande do Sul, in south east Brazil.

A WOMAN'S TOUCH

We are half way through the year of A Woman's Touch, the current Women's Project. It looks at the distinctive contribution of women to mission in four particular countries.

The project booklet is based on stories. There are four biblical women who tell their stories alongside the present day stories of women in El Salvador, Brazil, India and Angola. They tell how they are involved in serving, caring and interceding for their people and in celebrating with them.

There are opportunities for reflection, ideas for creative and dramatic follow-up and an order of service which reflects this four-fold theme.

It may come as something of a surprise to learn of the courage and vision of these women in their separate battles against poverty, war and male domination. And, then again, it may not.

So far the project has raised £9,668.42 which is less than in previous years at this stage. The money will go towards the ministry of women in these countries. It is badly needed. Encourage your church to take up this project if no one has done so yet. A poster and bookmark accompany the booklet and a slide set is available.

Did you know that 1988-1998 is the Ecumenical Decade of Churches in Solidarity with Women, initiated by the World Council of Churches?

Its aims are:

1 Empowering women to challenge oppressive structures in the global community, their country and their church.

2 Affirming, through shared leadership and decision-making, theology and spirituality, the decisive contributions of women in churches and communities.

3 Giving responsibility to women's perspectives and actions in the work and struggle for justice, peace and the integrity of creation.

4 Enabling the churches to free themselves from racism, sexism and classism and from teaching and practices that discriminate against women.

5 Encouraging the churches to take actions in solidarity with women.

You can:

- Discuss the purpose of the Ecumenical Decade and your church's priorities at a church meeting.
- Find out what national or regional plans are afoot.
- Subscribe to *Decade Link*, a news-sheet published two or three times a year.
- Send for worship resources for celebrating the Decade or a resource package for group study and action.
- These may be ordered from the World Council of Churches, Sub-unit on women in Church and Society, PO Box 66, CH-1211, Geneva 20, Switzerland.

ACTION POINTS



Double Take

Worship

RESOURCES

A Woman's Touch, THIS YEAR'S BMS Women's Project. Write to BMS for more information.

BMS Prayer Guide 1993 FULL OF background information on missionaries and partner churches and including prayers for each week of the year. Price 90p from BMS.

Drama Pack TEN DRAMAS, the pick of our collection, suitable for use in worship or as discussion starters. Price £5 from BMS

'50 ways you can feed a hungry world'

BY GORDON AESCHLIMAN AND TONY CAMPOLO.

PUBLISHED BY KINGWAY PUBLICATIONS AT £5.99.

We all feel the burden of world need. We all know that we should be doing something about it. 'But the problem is too big for me to solve. What can I do?'

This book is crammed with ideas, 50 of them, to help us get started. They are very practical ideas looking at lifestyle, something for a local church to do, career options and further education. It challenges us to think about donating our personal skills, taking a weekend break to do something useful in a needy area or taking up a career that is directly related to the real needs of people in the world.

Monsters, Monkeys and a Big Big Spider.

THE LATEST BMS VIDEO, this time for children. Roy Castle relates, in illustrated Jackanory style, five mission related stories. It can be used in Junior Church or Sunday or for use at a holiday Bible club. Send to BMS for your copy today. It costs £5 to hire and £12-50 to purchase.

A CALL TO WORSHIP

WE COME TOGETHER
TO WORSHIP THE ONE

WHOSE LIGHT NEVER GOES OUT,
WHOSE EYE NEVER CLOSES,
WHOSE MIND NEVER GIVES UP,
WHOSE HEART NEVER GROWS COLD
AND WHOSE HAND
NEVER STOPS REACHING OUT.

(adapted from some words by Mary O Ross)



A PRAYER

Let us pray for the world and
the church
for the special ministry of
women
for the serving
caring
praying
celebrating
touch of women in mission.

Loving God,
for women like Mary

Magdalene,
Martha, Lydia, Tabitha, Esther,
Deborah
and other gifted women in the
Bible;

we give you thanks.

For women like Hannah
Marshman, Pattie Grenfell,
Edith Brown, Ruth Tait and
other gifted women
who have served overseas
through
the Baptist Missionary Society;

we give you thanks.

For women like Carmen de
Chicas, Mary Khalil,
Bhagy Naik, Mama Ditina, and
the millions of ordinary
women today who live lives of
great courage
in your name;

we give you thanks.

For situations of conflict,
suffering and despair
throughout the world,
we pray for Christian women
that they will know your
strength, grace and love
and be lights that illuminate the
darkness;

*in your mercy, hear our
prayer.*

For ourselves, in our families
and daily lives
we pray for wisdom, humility
and love
all infused with a sense of
urgency
that we may do all we can
to extend your
healing
loving
strengthening
liberating touch
and help others to know you as
Lord
our rock and our Redeemer.

Amen.

(adapted from 'A Woman's Touch' the current
BMS Women's Project)

A WOMAN IN LEADERSHIP

Deanna Clark talks about the work of Mama Ditina in Zaire.

The Revd Ditina Diakubama, respectfully known as Mama Ditina, is an ordained Baptist minister of the Baptist Community of the River Zaire CBFZ.

Within the Christian Education Department she is responsible for work amongst women and families and travels throughout the community speaking at conferences, seminars and encouraging women in their work and witness.

Every three years, she organises a national conference of women which takes place, in turn, in the different regions of the CBFZ. There should have been one at Upoto last year.

The last one took place at Ntongo in 1989 when over 40 women gathered for a week of fun and fellowship through Bible studies, conferences and leadership training.

The women shared their problems and the encouragements of different activities in their churches, as well as their needs. Many reported on home, hospital and prison visits, taking food and sometimes clothing to the needy.

Some shared the problems many women face with abusive, unbelieving husbands.

Such conferences encourage women in their leadership roles within the local churches as well as in their own personal lives and witness.

Mama Ditina lives in a small apartment at the Mama Ekila Women's Centre attached to the large Kitega Church in Kinshasa. There, during term time, she is surrounded by girls and young

women from 15 years old upwards.

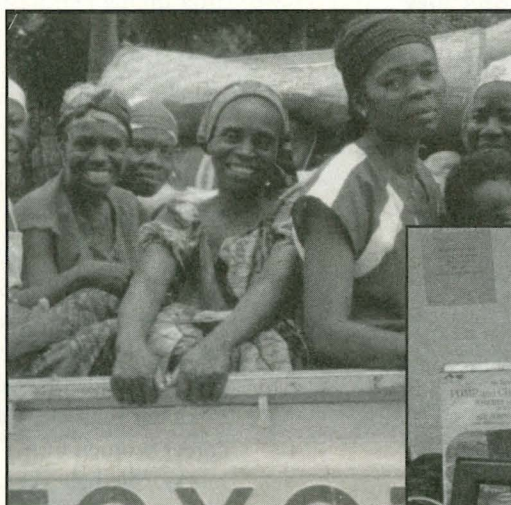
They are at the centre to learn basic literacy and numeracy skills as well as some of the practical skills of homemaking. For, although the first year classrooms of primary schools are packed with boys and girls of six and seven, the older classes show a marked decline in the number of girls attending. Many drop out when they are old enough to help mothers look after younger members of the family, or to be useful in some other way. Young girls, under the age of ten, can be seen taking care of a toddler relative - brother, sister or cousin.

As the economic situation of Zaire has deteriorated most families do what they can to make ends meet and the women of the church were afraid of what might

So Mama Ditina's school for girls was started to help them develop and learn skills leading to jobs and also enabling them to be better wives and mothers.

Left By truck and by boat women's leaders from Bolobo arrive in Ntongo.

Below MamaDitina



become of such girls growing up without the skills to enable them to get a good job. Without an education girls can often only turn to prostitution.

So Mama Ditina's school for such girls was started to help them develop and learn skills leading to jobs and also enabling them to be better wives and mothers.





*Women in Zaire,
struggling to find their
identity.*

Life has always been a struggle for Matondo, the only daughter of an Angolan refugee widow who makes a pitiful living selling vegetables. Matondo at 23 is in year four of secondary education. After six years of primary schooling, her mother decided that Matondo should go to Catholic boarding school, where, amongst other things, she would learn to make clothes and eventually be able to support the family.

Prolonged absences from school to have a baby, the result of rape, and because of ill-health, have meant extra years of support from her mother and brother. However, she still hopes, eventually, to get a job or to earn money from making and selling clothes in order to support her child and mother.

Florence, on the other hand, once she had completed six years of secondary schooling in Zaire and had obtained her State Diploma, was sent to university in America by friends and family. She studied information technology and,

after taking her master's degree, applied for a job in Zaire. She was called to Zaire for an interview, but at her own expense. Instead she found a good job in America and is now in the unexpected position of taking in and supporting her younger sisters from Zaire, who, with the universities and colleges in Zaire shut, now attend American universities.

Pauline, who had a full secondary and college education is involved in the administration of the Protestant Guest House in Kinshasa. She has held this very responsible post for several years now and is always ready to welcome guests and do what can be done for their comfort. She is a Christian and very active in her local church.

In her early 30's she is still unmarried and, with other career women of her age, wonders whether she will ever marry. She believes she should marry a Christian and be his only wife.

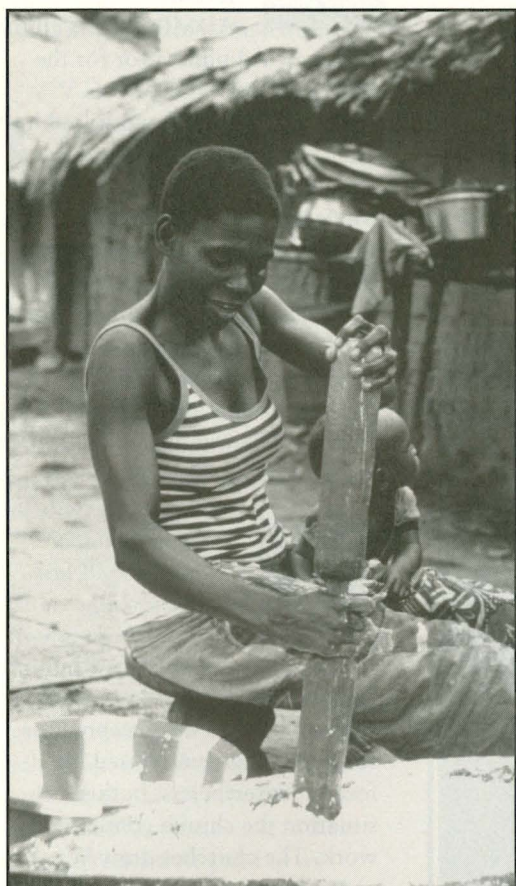
Women in Zaire struggle, as they do in the UK, to find their identity as Christians, and to follow Christ, so often against the tide of public opinion.

Deanna Clark has served with Owen, as a BMS missionary in Zaire, since 1961.

AGAINST THE TIDE

by Deanna Clark





BICENTENARY SERVICE

Did you miss the BMS
BiCentenary Service at
Westminster Abbey?

Did you go but would like
a permanent memento of
the occasion?

Don't worry!

A cassette tape of the one
hour service is now
available at £2.50 together
with a souvenir
programme.

Please send me.....
copy(ies) of the BMS
BiCentenary Service
cassette tape at £2.50 per
copy (incl. p & p).
I enclose cheque/PO for
.....

Name.....

Address.....

.....PostCode.....

CALL TO PRAYER

The BMS Prayer Guide for 1993 provides information and topics for prayer related to all the areas of the world where BMS is working. This column is not meant to be a substitute for the Prayer Guide but a supplement, a way of providing information that was not available earlier. Please use it alongside your copy of the Prayer Guide.

WEEK
7

14-20 February
ZAIRE: KINSHASA

The political situation in Zaire is volatile and the economic predicament is dire. Yet the Church is vibrant with activity. At a recent ordination service the Lisala Baptist Church in Kinshasa was packed. The worship was real and joyful. Let's thank God for the ability to praise him in circumstances of suffering and poverty.

The Zaire British Association School is running just two classes at the moment. Ruth Montacute, the school's head, and the management group are asking questions about the viability of the

school's work as they try to identify the 'British community' they are seeking to serve.

WEEK
8

February 21-27
BRAZIL: PARANA

Dean of the Baptist Seminary in Curitiba, Keith Hodges, reports a large intake of students, 53, last year. 'Unhappily many were

Prayer

*Loving Creator God,
you have shown us
that every man and woman
is valuable
by offering
the life of your own son.
Why then
do we count human life
as cheap?
We confess that it is easier
to think in terms
of graphs and figures
of percentages and statistics
hiding behind the 'laws'
of economics
and forgetting
that inflation
is about people -
hungry people
and dying babies.*

*Loving God,
give us a Christlike spirit
which will help us
to value everyone.*

not suitable for training for ministry. Some had no means of support; others had been advised incorrectly; and others were hopelessly ignorant of what training for ministry involved. Thus the new intake reduced itself considerably. On the positive side, the teaching has gone well. It has been good to have Roy and Margaret Deller with us, but unfortunately Roy is not well. We pray for his recovery.'

Avelino and Ana Ferreira are involved in urban evangelism. Their time of service with the BMS has been extended but Avelino will 'retire' at the end of June when he will be 68 years old. Not that it will make any difference to his enthusiastic involvement in the work of mission.

WEEK
9

February 28-March 6
INDIA:

ADMINISTRATION

A new Administrator for the BMS Calcutta office, Mr C V James is starting his work looking after missionary affairs and the management of the Guest House. Mr James is sharing responsibility for the legal affairs of the BMS in India with Mr Archie Edwards.

Sheela James co-ordinates the work of the Guest House and its ministry. Pray for the many guests who find physical and spiritual renewal during their brief stay in Calcutta

WEEK
10

March 7-13
ANGOLA

Peace has not yet arrived in Angola. UNITA lost last year's election but has not accepted the result and has remobilised its forces. Nevertheless, in this situation the church continues its work. The churches draw large congregations. We join them and the leadership of the Evangelical Baptist Church in Angola (IEBA) and the Secretariat in Luanda as they work and pray for peace.

The BMS is looking for a doctor, who will be based in Luanda but will have responsibility for health work in the north of the country

WEEK
11

March 14-20
ZAIRE: UPPER RIVER

In spite of the country's emergency situation, the church in this Upper River Region of Zaire, based on Kisangani, is in good heart. It is maintaining a full programme of activity including its school work with large numbers of pupils in the primary schools.

FUND FOR THE FUTURE

WE'RE ALL MISSIONARIES HERE!

If you were to land in Mizoram, in the north-east of India, and to ask if there were any missionaries around, the people would probably laugh.

'We're all missionaries here!' they would say. And you would discover that this was true.

Mizoram, which became the 23rd State of the Indian Union in 1987, is almost entirely Christian. The Baptist Church of Mizoram is a strong, independent body, with 233 member churches.

And Baptist Mizos have a real vision. Mizoram is surrounded by other countries in Asia; Burma, Bhutan, Bangladesh and China. And the plains people of India are right on their doorstep. Mizos see their Asian neighbours as people ready for the good news of Jesus Christ; and they believe it is their calling to take that good news to them.

The BMS has agreed to help in this task, which is where Fund for the Future comes in. The Mizos are very keen to forge links with other Mission

Agencies and Societies in Asia. This would also mean sending some missionary personnel.

Will you help by giving to Fund for the Future?

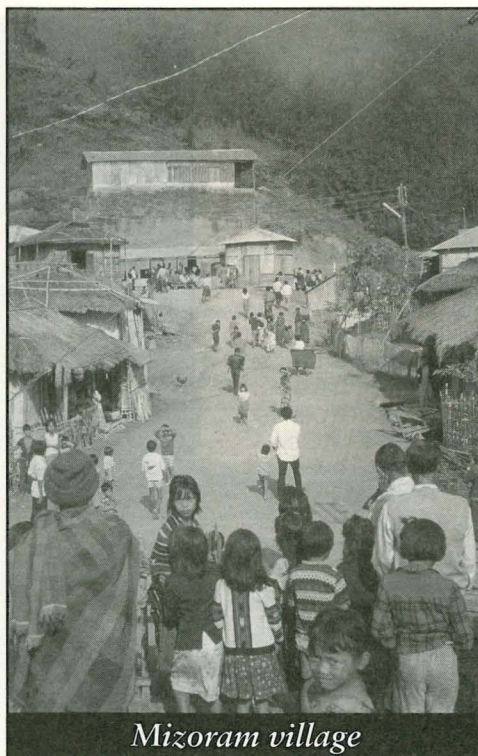
A hundred years ago, Mizos were notorious for their 'heathenism'. Animism spread a web of fear, and the tribes were known for head-hunting in their savage attacks on one another. Their conversion, through the efforts of British missionaries, was profound, and has transformed Mizoram into a land where the name of Jesus is loved.

You can help the Mizos to bring in the kingdom of God amongst their neighbours in India and other parts of Asia. Send

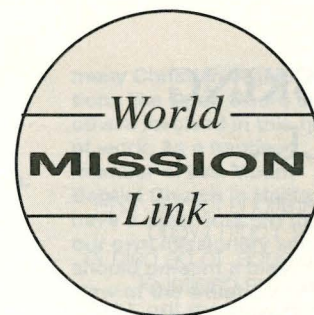
your gifts to:

Fund for the Future, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

A fund for the future



Mizoram village



WORLD MISSION LINK
from the post bag

Will our missionaries do L-Up visits now they have been seconded to another organisation?

How do we get a new L-Up missionary. Our L-Up missionary has been seconded to ... and is presumably no longer a BMS missionary.

Will BMS still send out their Prayer letters now they've been seconded?

Many people are muddled about secondment - here are some facts:

- 1 All missionaries seconded to work with other groups continue to be BMS missionaries.
- 2 As BMS missionaries they will be supported by BMS.
- 3 Since they are still BMS missionaries L-Up is not affected.
- 4 On Home Assignment they will visit their L-Up groups as usual.

More from the postbag

Our L-Up missionary is going to Sierra Leone - do you have any background information?

Will there be an In View on Tanzania, Mozambique, Cameroons.?

We are producing some basic background information sheets to help L-Up groups. By their nature secondments are not long term and that means finding new ways of providing information.

A final letter from the postbag

I'm still finding out what being L-Up Contact Person involves. Do all the churches get the Prayer letters or just me?

We are trying to arrange ways for Contacts to meet and explore the role and discuss problems. As to Prayer letters - no they do not go to the other churches. They all come to you. One of your tasks is to see each church gets five copies.

RISKING ALL..

Preparations for the 12th Baptist Youth World Conference, to be held in Harare, the capital of Zimbabwe, from the 11-15 August 1993, are well



in hand. The theme, 'Risking all for Christ our only hope' has been chosen by the Africans especially for their continent with the emphasis on Christ being their only hope.

Speakers include Anne Wilkinson-Hayes and Steve Chalke from Britain and Tony Campola from the States. The conference will be held in the Harare International Conference Centre. The auditorium seats 4,500 and it is envisaged that there will be about 4,000 delegates. The majority of these will be coming from Africa itself.

There are already 40 firm bookings from Britain and there is still time for those just making up their mind to join one of the tours. As well as attending the Conference young people from Britain will go sightseeing at places like Victoria Falls and one of the many game parks. Two British groups will also be involved in mission projects. One travelling via South Africa to Harare and another group engaged in some work with Baptist churches in Zimbabwe.

All enquiries should be made to Baptist Youth Ministry at Baptist House.

John Passmore was part of the International

International Conference Centre, Harare

Programme Committee meeting both white and black South Africans, delegates from other countries in Africa as well as those from the USA and Asia.

The delegate from the Cameroon had to get permission to leave his own village and travel within the Cameroon and then get separate permission to leave his country in order to attend the meeting because of the trouble there,' John said.

'We were aware of renewed fighting in Angola and many people told stories of violence and bloodshed in South Africa which is not being reported on the international media.

'I arrived in Harare the day before our meetings began and spent some time walking through an almost deserted city centre. Having flown in the morning and seen the dry, brown areas of the country where nothing is growing it was strange to see fountains playing in the town centre and well watered flower beds and green parks.

'Couples were strolling hand in hand on this pleasant Sunday afternoon. I bought a cup of coffee at the only place which was open in the centre of Harare - a Wimpey bar. As I sat drinking it the Cathedral bells rang out and it was hard, for a moment, to imagine that I was in the centre of Africa and not back home in Britain.

Against that I visited areas where the people are very poor, have no work and are dependent on relief food for their survival. The Church is active in relief programmes and is also wondering how it can help people now that the rains have returned but by helping to plant crops and in future long-term development projects.'

LOUD TOUR

The LOUD tour started in Orpington on 8 October and progressed through 16 venues in England, Wales and Scotland finishing at St Helens on Sunday 25 October. Orpington was a dress rehearsal and 300 young people crowded into Station Road Baptist Church for the performance.

Over the next 15 nights the numbers varied from 120 to over 700 in Edinburgh, the Saturday evening event of the Scottish Baptist Youth Assembly. In all over 6,000 young people attended the 16 nights. The name LOUD came from the idea that the Biblical message of mission is still coming through loud and clear today. That the 200 year old message of William Carey is still relevant.

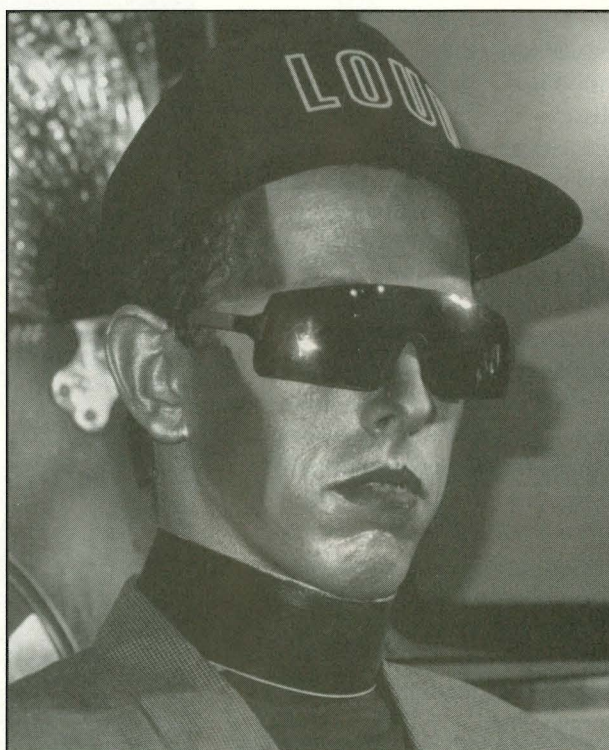
The letters of 'loud' were used to mean the 'League Opposing Ungodly Disbelief' and the show was centred aboard a space ship on a missionary expedition to the planet Hernia in

the year 2093.

On board was a collection of artifacts and exhibits from 20th century Christianity including the brain of Graham Kendrick, the teeth of Billy Graham, a collection of books written in one lunch time by Josh McDowell and a deep-frozen evangelist complete with filofax who had fallen asleep at the Baptist Assembly in 1992.

By mistake this evangelist was thawed out during the journey and appeared as one of the characters on the spaceship. He just happened to be Steve Chalke. Throughout the performance the ship's computer interacted with the audience, crew and Steve. Despite being called an overgrown Atari and threatened with having his plug removed he was perhaps the star of the show.

After watching the crew's inept efforts to evangelise and to explain their mission, the 20th century evangelist is returned to his own time so that he can prevent today's young people from turning into the bungling idiots aboard



the LOUD spaceship.

Those who had felt God speaking to them about their own Christian service and role in His world wide mission were challenged to respond by offering their lives in service. Over 500 people indicated they were prepared to take new steps and dedicate their lives in different ways to serving God. Examples of how this could be done were mentioned during the night through Baptist Union, Oasis and BMS schemes.

Volunteers who had taken

part in the BMS 28:19 programme were conjured up by the computer and interviewed by Steve Chalke.

The response is already becoming evident. Those

who responded have been sent a letter encouraging them to make contact with their own minister or youth leader. Letters have been sent to pastors asking them to get in touch with the young people. Follow up needs to be done on a personal and local basis by those who know the young people well. Further letters will be sent to encourage them to pursue the decision they made.

STAMPS

Mr Draycott retired at the end of December from running the kiloware sorting department of the BMS Stamp Bureau and we thank him for all the hard work he has put in over the years.

Starting this month Mr M J Mason, 102 Pickersleigh Road, Malvern, Worcs. WR14 2RT, will be looking after this aspect of the work. He will be glad to receive donations of stamps,

postcards, cigarette/tea cards, coins, notes, medals and badges. Otherwise BMS Area and National Representatives can be asked to deliver items to Baptist House. They can then be forwarded, as convenient, to Mr Mason.

Mr R B Camp continues to be responsible for the Retail Sales Department and collectors wishing to buy any items should contact him at 3 Barnfield Crescent, Wellington, Telford, Shropshire, TF1 2ES, who will forward details.

RELIGIOUS LAW

The Albanian government is looking again at a proposed Law Regarding Religious Communities after several groups, including the BMS, made strong representations. The original draft excluded Protestants from those to be legally recognised - Muslims, Bektashi (a Muslim sect), Albanian Orthodox and Roman Catholics. The law was referred back to the Council of Ministers on October 24.

According to one report 'it is unclear whether the draft law will be completely rewritten or merely amended.'

Evidently a legal adviser, representing the Albanian Protestant community, conferred with parliamentary aides to consider the changes needed to afford religious freedom guarantees to the Protestant minority.

Some parliamentary aides are convinced that there is no need for a special law on religion. One option being considered is to 'discard the law entirely and to put a clear, simple and concise article in the constitution which gives true freedom of religion.

Chris Burnett leading singing for an ex-patriate group in Albania



VIEWPOINT

BIBLES IN CHINA

Having just read the article, 'The Growing Church in China' in the November issue of the *Missionary Herald*, I feel I must write after spending four weeks in Hong Kong and China as a Volunteer Courier with Open Doors.

It appears that Mr Edwards has been to some of the large areas where Bibles are available, and obviously not to the many parts of China where there are very few Bibles. Noting that of the areas he visited three of them are key cities where Open Doors works, so obviously Bibles are more common because they are receiving thousands every month.

I made twelve trips to China during my time there and in my experience, and that of many co-workers, the overwhelming view was that they are desperate to get Bibles. The view that enough are printed in China is far from the reality of the situation.

According to the article, 6.5 million Bibles have been produced and distributed. According to my calculations that means one Bible for 170 people. Hardly adequate.

If Bibles are available how come we couldn't find any in the shops in Shanghai or Guanzhou. If there are so many available why is the government trying to stop Bibles being smuggled in. There would be no point, if there were as many as the article said, in taking them in.

The view in the article seems to be that of the Three Self Patriotic churches which are run by the government and have to give this view. It is nothing like that in the Underground Church.

That the BMS can condone an article like this is clearly damaging to

many Christian organisations like Open Doors and others involved in this type of work. As a baptised member of Lee Mount Baptist Church in Halifax I have a deep concern that our own missionary society should present a biased view of the situation rather than the true picture.

David Brooke Halifax West
Yorkshire

CHECK OUT

ARRIVALS

Tim Bulkeley
from Zaire

Ruth Montacute
from Zaire

Richard Smith
from Zaire

Geoff and Christine Bland
from Thailand

Suzanne Linnell
from Nepal

Lee and Evelyn Messeder
from Brazil

VISITS

David Martin
to Portugal

John Passmore
to Belgium and France

CONGRATULATIONS!

John and Lidia Pullin on the occasion of their wedding in Brazil on 21 November 1992.

ACKNOWLEDGEMENTS

LEGACIES

Lilian Violet Collins	1643.45
Edna Lacy	50.00
William Barnaby	400.00
Winifred Grace Sales	994.81
S M Bond	852.51
Verna May Rees	886.02
Kathleen Lily Gay	3750.00
Dorothy Esther Bolt	2138.07
Mrs F E Mills	8000.00
Vera E Iliff	500.00
Miss Eva Williams	200.00
John Morley	3703.81
Mrs M Harvey	5660.32
Mary Audry Maskell	28949.42

GENERAL WORK

Coventry: £20; Scotland: £10; Darlington: £30; CAF £14.25; NSB £15.00; CAF: £20; CAF: £25; Croydon: £25; Llanelli: £5.00; BU Corp: 7.67; National Eisteddford: £27.50; JRG: £20 & £80; Swindon: £10; Anon: £40; Anon: £10.

MULTI-LATERAL EUROPE (2)

Continuing with Steve and Carolyn Green, about to leave France for the UK with that very special international team.

OUR BELOVED minibus broke down! But by 'prevenient grace' we had a spare day, a day we'd rather dreaded. It turned out to be the rest we needed, bus and riders, after an emotional and spiritual experience.

Bus repaired, we bought our picnic at a Mammouth, and sailed for merry England, the correct side of the road and the cold weather.

Our first destination was Mecca, or Didcot, as it is familiarly called. Straight off the boat, we arrived to find a reception laid on not for us, but for the Mayor and Baptist House staff in honour of the 200th. Not quite sure where to put us, we were invited to gate-crash the service and feast.

Next day we visited the nerve centres of the BMS and the Baptist Union, and found the remaining members of our team. José from Angola and Zinu from Zaire brought us to full strength.

Not having had Abbey School cuisine, and Belgo-French nosh to introduce them to the European table, José in particular found the quantity and variety of food a subject for much soul searching. After telling us all that where he came from food was very scarce, he soon adapted culturally.

We added more Portuguese,

French and Kikongo to our repertoire, and as we set off north to the depths of Warrington and Manchester, the bus reverberated to hymns in several parts and more tongues. An occasional Praise tape was permitted on the cassette recorder, and 'Babel's Tower' was acclaimed team game.

Our English Church Tour was centred round Manchester and Bristol. We were in the hands of the Baptist Union of Great Britain, and it was good to be able to point away from BMS if there were occasional organisational blindspots.

We always had the warmest of welcomes, but sometimes only after explaining that we were visiting churches to compare and contrast life and witness, rather than being on a tourist binge.

We saw large and small

in Inner London, through Oasis Trust, and it must be elsewhere.

We didn't see everywhere, but we were driven to pray for a country which is no longer Christian. Sad, when so many of us owe our entire Christian heritage to Britain. But a lesson that even the land of Carey can grow cold in the comfortable West where the most effective opposition is found in apathy.

Scotland! Well the two Scots in the party were hardly representative coming from Edinburgh and Glasgow, but we were both happy to visit churches in the Edinburgh and Glasgow areas while aware that it is not the whole scene.

We saw a commitment to the social aspect of the gospel in the caring for the elderly, the vulnerable and the drug abusers.

We visited a Home Maker

project which helps victims of our credit-ridden society cope after goods have been repossessed through debt.

But we wondered why the many gifts and talents of women, seen as they run the Ark Housing association and the homes for the elderly, are not seen in the ministry and organisation of the Union. The church in

Zaire would be the poorer if women were denied their place in the pastorate, and our *pastora* from El Salvador was sad she could not teach and preach if she were called to Scotland.

Wales was our saddest country, yet not without optimism. To people who had heard a Gospel, preached by missionaries, that told of no division because of colour, race or tribe, people who have put that into practice for 200 years, Wales was a sad mystery. How could such a gifted and blest land be divided over language and culture. Had there been confusion of culture and religion?

There was a grief in



Steve Green discussing the visit to the UK with team member Pastor Jose from Angola

buildings with small and large congregations. We talked about support from BU and Home Mission, we heard wonderful accounts of God honouring the faith of a few or giving new life to tens and scores.

We wondered at the desire for instant results, and realised the church had sometimes fallen victim to the 'Now' mentality of our present day culture. 'No pain no gain,' we thought.

But on the whole we wondered where the young people were. They were not in church, and so were thrilled to find that in some places the church was going to them. We found that commitment

discovering that, the church had little vision for mission. Oh yes, they supported BMS and work in lands afar. But when folk came from those lands and found the church divided, they wept. 'How can Wales be like this?'

Yet we listened to some, felt the burden, and while wanting to keep the culture alive, realised that Welsh speaker and English speaker alike need to know the Saviour, not just as part of that culture, but as Saviour and Lord of today. So we felt there was hope for the future. Some of us asked if we would be accepted as missionaries to Wales, because we felt we could help them defeat the spirit of apartness.

In Wales too we had an experience which showed us to be children of one Father. In a tiny Chapel, no larger than a sitting room, we sang Cwm Rhondda in Welsh, Singhalese, Kikongo, Spanish, Portuguese, French and English!

Our final days with Jim Grenfell in the peace of a Carmelite Priory near Oxford, brought us to reflect on our life during the previous four weeks. We spoke of our reservations about undertaking the task as leaders. Others spoke of their resentment at being instructed to take part, and not having the chance to refuse. Some had been terrified at the prospect. All of us testified to having been changed by this time.

As we ask, 'What do we do with this experience?' we know that we are not the same people as we were at the beginning. We have learnt from the strengths and weaknesses we have seen. We are determined that others should know what we have seen and heard. We have been called to pray for one another and for our own lands. Most of all we know that as the day of the Lord's return comes nearer, we don't have time to waste; rather we must be busy with sharing Him.

MAKING WAVES

THE WAY I SEE IT

Helen Matthews, takes a very personal look at this month's theme.

THIS CROSS, made with the unmistakeable touch of the El Salvadorans, celebrates the life of women. The central figure may take us by surprise. She usurps the place of Christ, spreading out her arms in a cruciform gesture, inviting us to notice her.

But does she usurp? Or is it her place? Or, in fact, the place of every child of God who has suffered, been betrayed, been sacrificed on a godless altar? Surely by now our eyes are opened to the injustice heaped upon women over the centuries, in all countries. In this issue of the Herald alone are stories of brutality towards women at their most vulnerable, of betrayal, of exploitation, of impossible burdens, of tears.

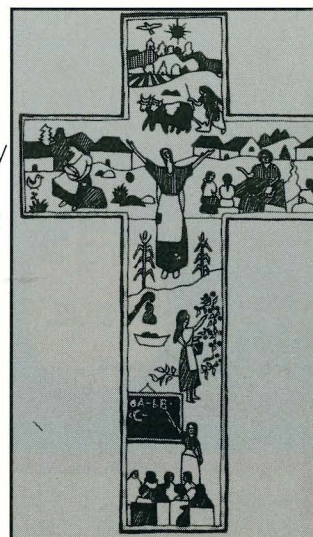
However, this cross moves us on. The Christ-woman is not suffering now. She is not stripped and bowed but gaily dressed and smiling. Her arms, flung wide, invite us in to the working, healing, nurturing, courageous world of women in El Salvador. With a baby at the breast, oxen on the yoke and harvest in the fields, fruitful lives are portrayed, lives at work in the community, skills shared for others.

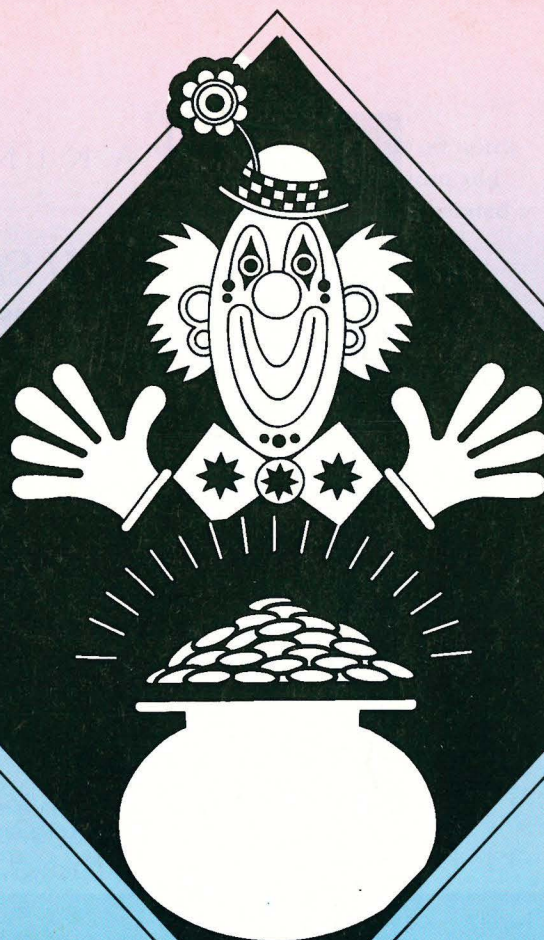
And so women are at work in all the world. They are not all noble, not all hard working, not all able silently to suffer pain nor celebrate their own riches. The poor complain, the beaten snivel, the oppressed grow bitter. Many women are selfish, many are rich, some oppress their sisters.

But they - we - all deserve respect. Not laughter which belittles us, not fear or nervousness which pushes us away, not Bible texts like bullets which damage us. Just to be looked in the eyes and recognised.

As Jesus did. As Jesus does. And until we, women and men in Britain, can truly believe in women's co-operative, partnership role in building the kingdom of God on earth, we cannot begin to be outraged by the way women are treated in other parts of the world.

Time for women to move on from suffering to celebration. The women of El Salvador invite us.



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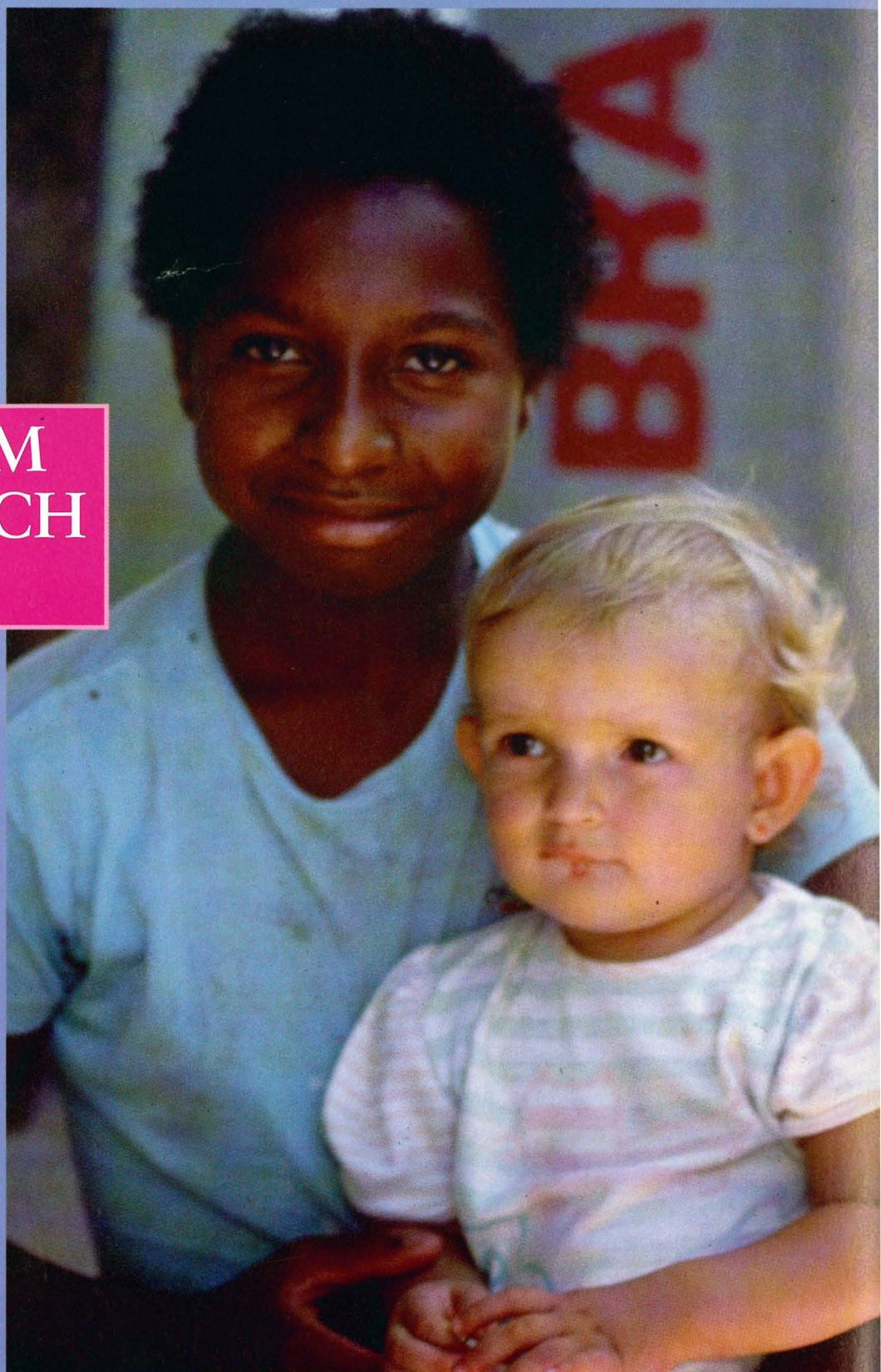
KING
CYRUS IS
ALIVE.
FOR THE
RICH

EVANGELISM
AND CHURCH
PLANTING

40 YEARS
IN NEPAL

NEWS

OLD WAR
NEW FAITH
GREAT
EXCITEMENT



PLUS DOUBLE TAKE ACTION PULL OUT

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Roger and Angela Collinson discuss, with Pastor Paulo and his wife, the new banner - "Christ is alive today" - made by Brighton Road Baptist Church, Horsham.

KING CYRUS IS ALIVE

'...and he's living in the south of Brazil,' says Roger Collinson

HAVE YOU GOT the money and are you ready to sign the contract tomorrow for the transfer of land that you requested on the Parque Marinha estate in Rio Grande do Sul?

So began a telephone call from the state council office manager in Porto Alegre. Ready, we were more than ready but the words sounded unreal after struggling to obtain land for over a year and only two weeks before being informed that all land for sale would have to be put out to tender. The latter would have involved another long delay and uncertainty about eventual purchase.

Apparently not only was the contract ready for signature but the president of the organisation was also visiting Rio Grande to be involved in the signing and delivery of the documentation.

'Curiouser and curiouser,' said Alice!

Pastor Paulo and I turned up the next day at the local offices and suddenly all was revealed, we were involved in a political propaganda campaign.

Let me explain. The son of a local deputado (MP) was standing for election as a town councillor the following week. In order to help his election prospects the handover of the contract (plus one other to a pentecostal group) was being filmed for local television to demonstrate the way in which a particular political party was meeting the social needs of the people by providing land to build churches. We had heard that, because of the elections, roads were also being repaired, public buildings painted, street light systems fixed up and parks and other green areas tidied. Little did we imagine that our purchase of

Thank you for the many kind comments about the New Look Missionary Herald, both about its appearance and contents. It appears to be widely appreciated but we realise that several of you have found the fine print on some of the pages difficult to read. So a word of explanation.

We now prepare the magazine, in our design studio, on our new and sophisticated desk-top publishing system. No more time-consuming typesetting and subsequent corrections. No more scissors, wax and complicated paste-ups. In all, when we have mastered the computer and

MISSIONARY
HERALD
FEBRUARY 93

it no longer masters us, we shall be able to produce our magazine more quickly and more economically. However, the January issue was our first attempt and what appeared, on our proof print-outs, to be easily legible turned out to be much fainter when actually printed. This month we have strengthened the font and we hope you find the result satisfactory.

This month we take a look at evangelism and church planting. At first glance, not a controversial subject for a missionary magazine. It is something you would expect from a society which is dedicated to making known the "good news" throughout the world. Yet when we look into the question, we discover that the "missionary" churches seem better at it than we are in Britain, where all manner of difficulties prevent us from evangelising.

How much then can we learn from Angola, where civil war has erupted in full force once again? There was the church, just after Christmas, entering into an evangelistic campaign in Luanda. And what about Nepal where the Church is only just beginning to use its new-found freedom? The question for us is, "How do we use the freedom we have to make known God's love in Jesus Christ?"



land would suddenly be realised for the same reason. We were reminded of Isaiah 45 and the way in which God used the pagan king Cyrus to release the Israelites from exile.

OUTREACH

THE WORK at Parque Marinha is an outreach of the main church in Rio Grande, one of the older cities of Brazil situated close to the Uruguay border.

According to Pastor Paulo, more than 80 per cent of the people who live there are spiritist, or have some connection. This is apparent to anyone who visits the nearby sandy beach. The local 'mayor' has erected a statue to Iemanjá, the Queen of the Sea. Around the statue is evidence of sacrifice - corn, wine and burning candles.

So there is great need and many opportunities for evangelism and church planting in the Rio Grande area. The new work on the Parque Marinha housing estate, however, is the first congregation started by the main church.

There are many other new housing areas which offer opportunities for Christian outreach. In fact, one family walks from a neighbouring district to Parque Marinha where a preaching post had been established in a local

school. This family is perhaps the nucleus of a new work.

Earlier last year, Roger Collinson heard that the local authority had gone back on its promise to provide land for the new work. So political or not, the offer of land has opened up many new possibilities.

The congregation has many activities? A midweek outreach programme holds neighbourhood Bible studies and a ladies meeting on Tuesday afternoons. Both of have become more of an encouragement for the local believers rather than an occasion for evangelism.

Sunday morning Sunday School and worship service is a strong focal point.

'But the question which arises most urgently is how to reach people on the estate with the good news of forgiveness and a new life in Christ?' says Roger Collinson.

'Part of the answer to this will be your prayers. From the 6 to the 19 of February, we are planning a visit to the estate by a team of ten students from the Baptist Training College in Porto Alegre. For two weeks, together with folk from the congregation, the team will visit homes, do Bible studies, run open air programmes, speak on radio, organise a holiday Bible school and generally reach into the state in a very direct and challenging way.

None of this will achieve anything unless it is under the

dynamism and direction of the Holy Spirit. Do pray that as we think and plan and eventually as we go into action men and women, boys and girls will be touched by the power of God.'

So in own much simpler setting the Lord used the political powers of today to bring benefits to his people. We are now the proud owners of a plot on the estate measuring 20 by 20 metres.

Roger and Angela Collinson have been working in Rio Grande do Sul, the southernmost state of Brazil, since 1990. Roger was a naval officer before training for the ministry and pastoring a church in Gosport. So they feel very much at home in Rio Grande which is also a naval port. Roger sees a possible work in ministering to sailors.

'There are only Roman Catholic chaplains in the Brazilian navy but over 50 per cent of sailors are evangelicals,' he says.

A parade in Rio Grande to mark Bible Sunday. The girls are representing the Creation story.



OUT



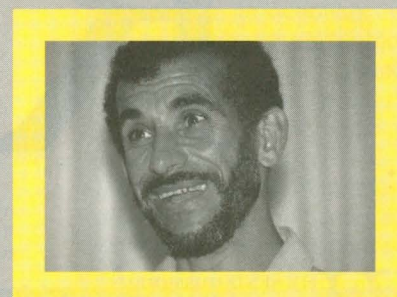
Above: The statue to Iemanjá, queen of the sea.

Below: The band at the service to consecrate the land for the building at Parque Marinha. Above them it reads, "Baptist Church will soon be here."

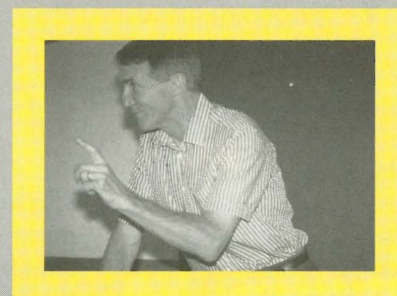
CHURCH PLANTING



Pastor Paulo's wife



Pastor Paulo



Roger Collinson speaking to the new congregation

REACH

"Europe is the great unevangelised continent," say Daniel Strange and Hannah Clark, two members of the BMS 28:19 Youth Action Team in Italy.

FOR THE

RICH?

WHY SEND missionaries to Italy?" was the question most frequently asked of the BMS 28:19 Youth Action team before leaving.

"Surely everybody knows about the Bible."

Yet this has not been the case. People here are constantly puzzled by "testament" and "gospel", and that's not just because they are in English. Although this is a Catholic country the lack of knowledge about the Bible is quite alarming.

As one Italian said, "I don't believe anything, like most Italians, but we would all claim to be Roman Catholics. it is part of the culture."

To be a Catholic is seen as an added extra for life in Italy which lies behind other important values. Just as the poverty stricken countries are in obvious decay both economically and physically, a more subtle force is present in

The even darker side to this is the ever increasing drugs problem.

Daniel Strange

Italy. This powerful force is materialism, a power also at work in other westernised countries. One way this is shown is in the style and flamboyance of Italian dress. One pastor said, "Even though the clothes here are expensive, Italians spend a fortune on them. It's a way of life for everyone from parents dressing their children to OAPs.

Designer labels are seen in abundance in the shops and on the streets. It's the same with cars. "Italians buy expensive cars to look good, at the expense of everything else, including the petrol."

The even darker side to this is the ever increasing drugs problem. In one of the nicer towns, a resident said, "The town has a serious drugs problem which is leading to a high level of AIDS. But the crime rate is low because people can afford to buy the drug's." This materialism has led to a complacency which says, "I have all my physical needs satisfied. I am happy. Why do I need the gospel?" Matthew 9.24 says, "It is easier for the camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

The scattered shrines which lie

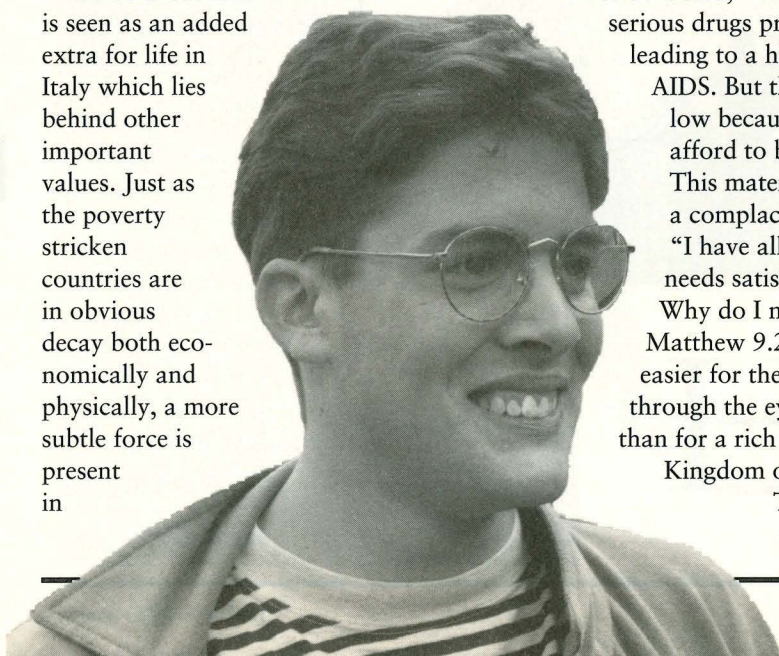


Hannah Clark

all around Venice reveal part of Catholicism and other more telling signs are from photographs of people who have died, on walls and pillars, stressing the need to pray for them now they have gone.

It is difficult to miss a Catholic church. They are grand affairs both in structure and decoration, with a wealth of history and religious art inside and outside. Two features common to the churches we have seen have been the confessional boxes tucked away in corners of the churches and the many candles to the saints.

Through conversations with Italian Catholics, many prejudices and misconceptions about Roman Catholicism have been swept away. The most striking feature is the difference between what the Catholic Church teaches and what the normal Italian Catholic believes. In fact, in a country where there are millions of



CO-OPERATION IN MISSION

REVD RALTAWNGA, GENERAL SECRETARY, BAPTIST CHURCH OF MIZORAM (BCM) SHOWS HOW A MISSION CHURCH HAS BECOME A STRONG MISSIONARY CHURCH TODAY.

The Baptist Church of Mizoram has been alive to its missionary calling since its inception. In 1905, this young church appointed four new Mizo Christians to preach the gospel among the Chakmas and Tuikuk, who were nomadic tribes living in the western part of Mizoram. In 1909, more tribal groups living in the border areas of what is now Bangladesh were

Outside the Baptist Church, Serkaw, Mizoram



like "gospel" has to be defined and explained.

This mentality coupled with the largely materialistic lifestyle obviously makes sharing the gospel difficult because people seem cold and content with their own knowledge. They think they do not need the good news of Jesus Christ. In a country where the Baptist Church is put on a par with sects like the Jehovah's Witnesses, Baptists have been faced with an enormous challenge. This challenge is being countered by evangelism in many different guises. Open airs, tracts, radio stations and Christian lifestyles have proved fruitful, although congregations, especially in the north, are still quite small and there are many problems which face the church, including a desperate need for ministers.

The Union of Evangelical Christian Baptists of Italy works with other denominations, like the Lutherans and Waldensians, to spread the gospel. This works well since it is better to form one large body in Christ than several individual parts. Slowly the gospel is being revealed to more and more people, but Italy still needs much prayer and help. What many have said appears to be true: "Europe is the great unevangelised continent."

Catholics you will find millions of theories on what Roman Catholicism is. It could be said that all Italian people who profess to be Catholics are more humanistic than religious.

The main problem has been a question of authority. There is a strong dependence on what the priest says or doesn't say, as the case may be. They usually "believe" this teaching without questioning it. It seems though that every priest has a different view on certain crucial issues. Generally then, knowledge of scripture is basic. Even a word

reached with the gospel by these same evangelists along with BMS missionaries.

In 1939, the Church's highest council meeting decided to send two full-time evangelists to work among the sub-tribes, such as Chakmas, Tuikuk, Pang, Bawn and a special mission fund was collected for this work.

In 1968, BMS had to leave Mizoram because of political problems in the area, but that was also the year when the first BCM missionaries were sent out of Mizoram. Since then the number of mission areas and missionaries has increased at a tremendous rate. It is no exaggeration to say that BCM has inherited the infectious missionary zeal from the BMS.

With the help of relief agencies,



skill training centres for typing, carpentry, tailoring, handicrafts and printing have been opened for the training of local people and BCM missionaries. Recently, we sent several nurses to remote villages in the states of Orissa, Tripura, Assam and Maharastra to



help especially in child-care, health and sanitation.

Although BCM has workers in ten areas of India, in many places we work in partnership with other mission agencies or para-church organisations.

For instance, the Australian BMS asked the Zoram Baptist Mission (ZBM), the missionary arm of BCM, to take over their work among the Rabha tribe in Assam. ZBM gladly responded. At that time there were two local churches and 400 Christians scattered in many places. Now there are 40 churches and 6,000 Christians. We now support 38 workers in Assam.

In 1971, ZBM accepted the call from Tripura Baptist Christian Union because the New Zealand Baptist missionaries had to leave the state. ZBM now supports 29 missionaries and 39 local workers and looks after more than 72 churches. There are now about 15,800 Christians in these ZBM operated areas.

Since 1979 ZBM has also been working in partnership with the Conservative Baptist Foreign Missionary Society, USA and the Baptist Church Association among the Kurku tribe in the states of Maharastra and Madhya Pradesh. Mission work is not quite so successful as in other areas, but now there are 240 Kurku Christians and four local churches.

With financial assistance from the BMS we sent a lady missionary to work in Thailand. Another Mizo couple are there working among the Akha tribe with OMF

In Bhutan, another Mizo couple went in 1975 to work with the Leprosy Mission. Government restrictions prevented them from engaging in direct evangelism.

VARIOUS MEETINGS took place during the Desai and Tihar (Hindu) festivals and God seems to have spoken to his people during those times. Priorto Desai and the churches of Tansen were filled with the news that a number of people had seen a vision of the Lord in the sky. There is a great excitement amongst a number of Christians here, as they continue to take opportunities to share their faith with their neighbours.

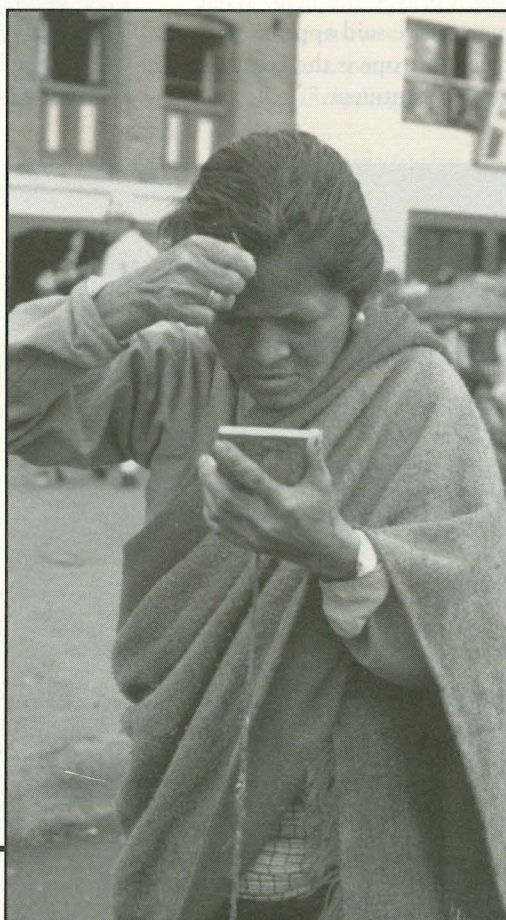
This enthusiasm took a number of Nepali Christians from the church I attend to Ramdi. It was another important day in the Hindu calendar, when people

Sheila Loader, writing from Nepal, says that 'Church news is really exciting.' Christians are using their new opportunities of freedom to evangelise.



Sheila Loader, after a short period of work in Bangladesh 1988-9, moved to Nepal in 1990 where she teaches the children of missionaries.

GREAT



flock to the holy rivers to bathe. Ramdi is about 40 kilometres from Tansen and is situated on the Pokhara road, on one of the holy rivers, the Kali Gandaki. Devotees who wash in the river on that day believe they will be purified.

Thousands of people arrived on that day plus our small Christian Group.

The Christian group, using a small amplification system, started by singing and the small crowd quickly grew in true Nepali style.

After the singing, there was a short piece of drama and explanation and then an opportunity to buy literature.

The literature consisted of short gospel tracts and simple Bible stories about the life of Christ costing between one to 15 Rupees

(1.25p to 20p). The literature was just snatched up. People couldn't seem to buy it fast enough. They even bought New Testaments.

We had a crowd around us for most of the day, but it quickly grew to as many as 70 when something special happened.

While the people down at the river performed their ritual washing, this small group of Nepali Christians continued to witness for our Lord, without any opposition.

After the heat of what is an exciting family day with lots of good food, not to mention alcohol, I cannot help wondering what happened to all those hundreds of pieces of literature that must have found their way into the villages of this area in the hands of people who have to return to the daily unending task of survival.



Some of the BMS workers in Nepal meeting together to celebrate the

XCITEMENT

A TESTING ENTERPRISE in Christian service.' That was how the British Ambassador to Nepal described the beginnings of the International Nepal Fellowship (INF) in Nepal back in 1952.

INF, a Christian Missionary

society, celebrated, in 1992, 40 years of service to the people and church of Nepal.

The Himalayan kingdom was, until 1952, closed to all outsiders. In that year, Dr Lily O'Hanlon and Miss Hilda Steele, who had for many years been operating a

clinic on the Indian border, were given permission to open a hospital in the town of Pokhara. The arrival of their team signalled the birth of what was to become an extensive medical programme.

Forty years later the INF is continuing its work in six major medial, training and support projects. From small beginnings at the Shining Hospital, a handful of staff built up the first provision of health facilities in the region. They became the leaders in the treatment and control of both leprosy and tuberculosis, diseases which were widespread throughout the country. Recent years have seen a growing emphasis on education and the prevention of disease through Community Health Development.

1952 also signalled the birth of the Church. Nepali Christians from India arrived, some with Dr O'Hanlon's team. The church in

40

YEARS IN NEPAL

Nepal has also experienced growth during the 40 years. Today there could be 70,000 national Christians meeting together in 500 churches across the country. This growth has come in spite of decades of persecution and the imprisonment of believers. Recent political changes mean that there are no longer Christians in prison for their faith in Nepal, but laws still exist prohibiting proselytising. Through this time INF missionaries have been supporting the church through prayer and fellowship.

Having stood the testing of 40 years' work, INF is now looking to the challenge of future opportunities for service in the cause of the Nepali.

Three BMS missionaries, Sue Frame and Chris and Alison Rudall, are seconded to INF.

*The INF
Community
Health
project at
Burtibang*

OLD WAR - NEW FAITH

BMS HAS MAINTAINED telephone contact with the Evangelical Baptist Church in Angola (IEBA) our partners in one of Africa's trouble spots.

It had been hoped that following free elections last September the long drawn-out civil war would be a thing of the past. However, heavy fighting has flared-up again, to the distress of many people and the cost of many lives.

The Revd Alvaro Rodrigues, IEBA General Secretary, said, "There are reports of fighting in all areas of the country, but the capital, Luanda, remains calm."

He expressed thanks to British Baptists for the assurances of their interest and prayers in this time of renewed struggle and suffering.

Angolan Christians, however, continue to witness to their Lord. In the week after Christmas Angolan Baptists joined in a campaign of witness in Luanda. Special meetings were held and a programme of visitation included prisons and hospitals. The climax of the week was a rally on Sunday, 3 January, held in a large football stadium.

One effect of all the troubles has been a heightened interest in the spiritual dimension of life. Many Angolans responded positively to the preaching of the gospel through the campaign.



DOUBLE TAKE TAKING A SECOND LOOK AT SOME OF THIS MONTH'S ARTICLES

EVANGELISM AND CHURCH PLANTING

1

CYRUS AND EVANGELISM

(p3) How do local politics\ councils\ public figures help us in our task? Do we use every means effectively to communicate the gospel? Are we prepared to make the most of temporary situations, even local in-fighting on the council to achieve our aims?

2

NEW LAWS IN NEPAL

If a law were passed in Britain prohibiting proselytising, would it make us more keen to persuade someone to change their religion? If it became illegal - punishable by heavy fines or imprisonment - to become a Christian and be baptised, what difference would that make to our witness? Do we make the best use of our freedom? What can we learn from the church in Nepal? (p8)

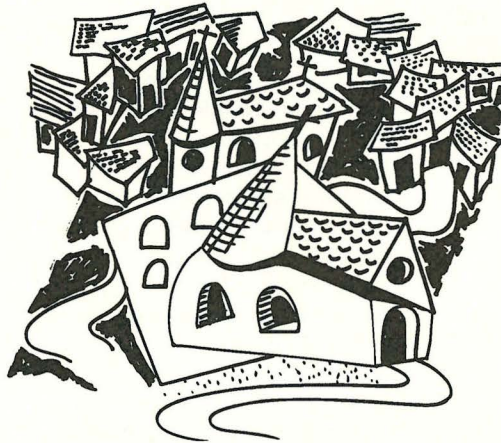
Sheila Loader tells us of the opportunities taken by a group of Christians to witness to their faith during a Hindu washing ceremony. How would you feel if a group of Hindus came to your open air baptism, preaching their own gospel and handing out Hindu tracts?

3

"...the question which arises most urgently is how to reach people on the estate with the

good news of forgiveness and a new life in Christ?" (Roger Collinson (p2)

Is this kind of question the most urgent at your church meetings? If so, what is the answer? Do the methods suggested in the article: using "a team of theological students to visit homes, do Bible studies, run open air programmes, speak on radio, organise a holiday Bible school..." sound appropriate for an estate where you live? If so, are you making use of them all?



4

"It is no exaggeration to say that BCM (Baptist Church of Mizoram) has inherited the infectious missionary zeal from the BMS." (p7) Do you see evidence of this zeal from the facts represented in this article? Is it true today that BMS demonstrates "infectious missionary zeal"? Do you see it in your BMS representatives? Is this kind of "zeal" alive in your church? Is it appropriate today? If not, what kind of "zeal" is needed in today's complex societies? Does it differ from country to country?

5

ATTACK ON CHRISTIAN VILLAGE (p21) If you heard of Christians converting to Islam,

Double Take

would you feel strongly enough to set fire to their village - even if you would never dream of such violence?

6

"Churches in the third world are more successful at evangelism than those in Europe." Is this true? If so, why?

D

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

Acts 16:5-24

EVANGELISM." What does this word do for you ? Does it send shivers down your spine at the thought of knocking on strangers' doors, or worse, still, acquaintances' doors ? Or is it something that thrills you?

To the early church evangelism was part and parcel of the way they lived their Christian faith. They didn't seem to need special seminars to help them spread the word, or training programmes - it was just something they did that was as natural to them as breathing.

Of course head-counting may not always be a good thing, as King David found out (see 1 Chron 21), and in some parts of the world today the number of converts per year per Christian minister is seen as the be-all-and-end-all of their ministry. Perhaps there needs to be a balance between quality of discipleship and numerical growth.

Where does your church stand on this issue? List all the activities that take place in your church. Placing numerical growth as 1 and quality of faith as 10, where do all these activities come on this scale? Is quality more important than conversions? Does the balance need to be redressed ?

The church in Mizoram (p7) has seen a sea-change from being at the receiving end of missionary endeavour to being a sending people.

What do you think are the reasons for this ? Would a missionary from, say, Mizoram, be welcome in your community?

Paul had a vision, the famous Macedonian call. A number of people in the churches of Tansen

Is seeing the need always the call to go and help?

in Nepal (p8) had a vision of the Lord in the sky. This prompted them to go out and evangelise. Does it take a vision to make us go out? Or maybe something else? Does the vision act for guidance ? Or is it a means of getting us off our backsides?

How sensitive are we to the needs of the people around us ? Do we view them solely as targets for conversion? What underlying assumptions do we make in our evangelistic efforts? Would the methods of evangelism used by the Christians in Nepal (p9) be acceptable here?

Everywhere around us we see people in need. It doesn't matter whatever your age, sex, or position in society. The needs may be physical, the sheer slog of keeping body and soul together, or more sophisticated - emotional, psychological, or spiritual in origin.

Make a list of the people in your street/workplace/class. What needs do you think they have ? How would they react if you tried to help them ?

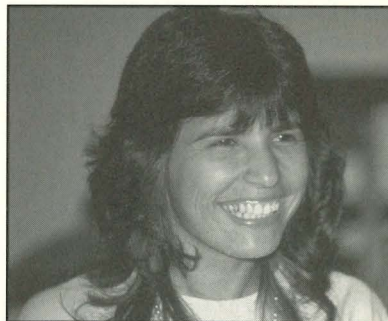
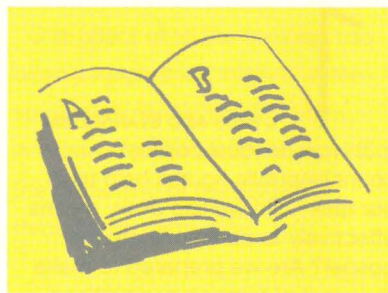
Is seeing the need always the call to go and help? What are our motives for reaching out to people? Would they be the same as missionaries and evangelists of 100/200 years ago, saving people from the judgement of God before the imminent return of Christ?

Verses 11 - 24 in this passage show Paul and colleagues in two different evangelistic situations. At Philippi, where there were not even enough Jewish men to get a synagogue going, Lydia, a high class business woman comes to faith along with her household. And later there is conflict when the slave girl's owners realise their means of livelihood has gone. The magistrates were called to intervene, and it seemed, for a

while that Paul's triumph with Lydia had now gone sadly wrong.

Be honest! Do we avoid reaching out to people if there is a risk of conflict? Why?/Why not? Imagine you are Roger and Angela Collinson in Brazil (p3) How would you feel in this situation that the land to build a church is suddenly made available because of local politics?

Contrast the lives of the two women in this passage. How were their lives changed by hearing the Gospel? What were their lives like afterwards?



Preparing for mission outreach. Two students at the Baptist Seminary in Curitiba, Brazil.

EVANGELISM DECADE

WE ARE NOW part way through the Decade of Evangelism. While many churches are taking it seriously they are finding it hard to discover ways of communicating in "post-Christian" Britain.

As in many other parts of the so-called developed world, secular, materialistic Britain no longer feels the need for "religious" props. However, spiritual needs are fed in other ways. Throughout Europe young people are turning to drugs and occult superstition, things not unknown in the developing world too.

So what is there, in the overseas missionary scene, to help Baptist churches in Britain? In her article, *Making Waves* (p23), Mary Kalil talks about the meaning for the non-converted world, of our witness of sharing bread, prayers, praise, joy and work in the style of the primitive community of the New Testament.

How far could this be a recipe for a programme of evangelism in your church.

ACTION POINTS

1 SHARING BREAD

Bread is more than sharing food.

"As the one loaf was broken and shared at communion I thought of another meal we had shared with some Greek friends a week before. In fact that's when we became friends and not just acquaintances. It's surprising what sharing a meal can do.

"Communication was difficult as we stumbled over half-understood words in each other's language. But we laughed and we ate and we came closer together because there is something very special about sharing a meal."

Invite non-Christian friends to a meal and watch the barriers of misunderstanding fall away

2 SHARE PRAYERS

Roger Collinson (p2) asks us to



pray for the evangelistic campaign in Rio Grande this month. Will you take his request seriously?

More than that, let's look at our prayer life and that of our churches, seriously praying for real people and real situations in this Decade of Evangelism.

3 SHARING PRAISE AND JOY

One traditional way of evangelism has been to invite people to a special service, to join with God's people in worship. Is this realistic today? Would it be like entering foreign territory for the unchurched? What kind of Christian celebration of praise and joy could you invite one of your non-Christian friends to? What elements should be included or excluded? Take time to devise such an occasion.

4 SHARING WORK

That's a hard one in this time of recession and unemployment. In Nepal, the many development projects undertaken by UMN are eventually handed over to Nepali people. Mission projects are providing work and the dignity it brings.

Are there ways in which churches, working together, can help to provide worthwhile work for those suffering the indignities of the dole queue?

*(Above)
Breaking
down
barriers.
Russians,
Americans
and
Ukrainians
share a
picnic meal
at Estergom,
Hungary.*

Double Take

Worship

RESOURCES

Worship File

Resource Material for Worship Leaders.
Published by the Baptist Union of Great Britain, Worship File, provides reviews of worship materials, articles about worship and material to assist in the preparation of sermons. The first issue was published last Autumn and included four hymns including three to celebrate the BMS BiCentenary.

It is intended to publish Worship File in January, May and December each year. The subscription for individuals is £6 per year and for institutions £12.

A PRAYER

The crop is heavy, but the labourers are few. Matt. 9.37

Lord, we like this text, it gives meaning and purpose to our missionary endeavours; but shouldn't it remind us more of failure, muddle, inadequacy, of opportunities missed? If the crop is that heavy, what are we waiting for? why so much reluctance?

Lord, humbly we offer ourselves as labourers in the harvest of your kingdom.

BMS Prayer Guide, 1993.

AN AFFIRMATION

GLORY RIGHT NOW!

We know there will be something in the "Sweet By-and-by."

But Jesus says we should be giving people a foretaste of glory right now.

I know then I will see a new heaven and a new earth.
Now I can make this earth a better place.

Then I will see a beautiful city.
Now I can rebuild this city.

Then God will wipe away all the tears.
Now I can dry somebody's eyes.

Then the weary will be at rest.
Now we can bear one another's burdens.

Then the wicked will cease from trouble.
Now we can stop being so mean.

Then there will be no sickness.
Now I can heal somebody.

Then we can sit down at the

Welcome Table.

Now I can welcome somebody to my table.

Then we will eat and never get hungry.
Now I can provide one meal a day.

Then I will drink from a crystal stream.
Now I can offer somebody a cup.

Then there will be plenty of room.
Now I will make room.

Then there will be a great day in the morning.
Now I can say, "Hello, sunrise."

Then my feet will stride Zion.
Now I can say I am marching to Zion.

Then I will tell how I got over.
Now I can say I'm on my way.

Why and how?
Jesus makes us whole.

John W Kinney

ARISE SHINE Words and Music © John R Claydon

The Lord has broken through the darkness of our lives.
A light that shines in us and to the world. So arise and shine, O people of God for the glory of the Lord is on you shining to the world, bringing people to life. bringing people to life. bringing people to life.

The Lord has broken through the darkness of our lives.
A light that shines in us and to the world.

Life up your eyes and see the brightness of his splendour the Lord of Glory, standing with us now.

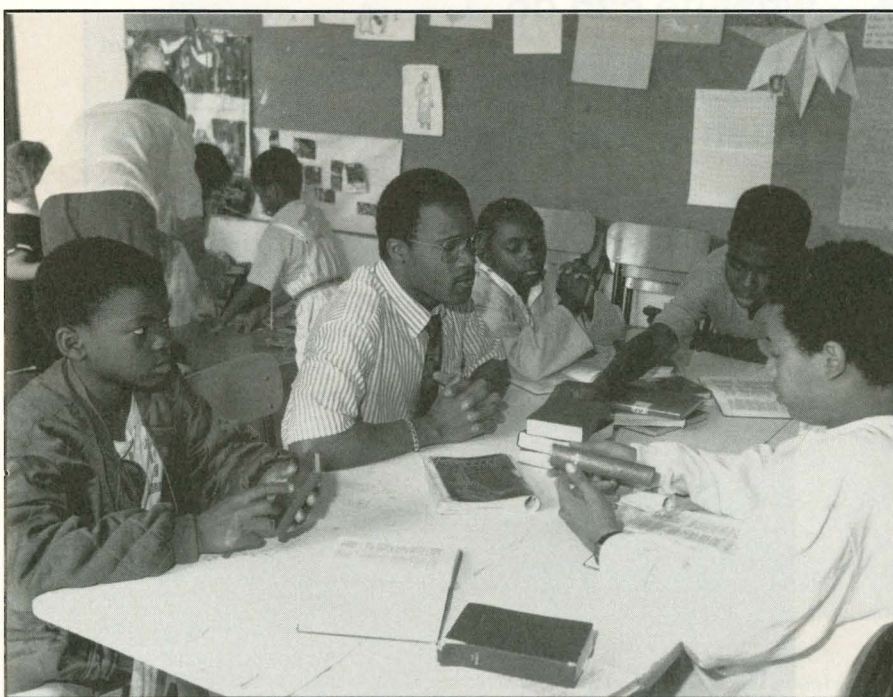
So arise ...

Go in his power and know his love flows out through you.
A love to cleanse, forgive and heal our hearts.

So arise ...

So arise and shine, O people of God for the glory of the Lord is on you shining to the world, bringing people to life, bringing people to life.

NO GOING BACK



'There is only a going forward in Christian service,' believes Wilma Aitchison

with the latest hostel news - workmen had been in to arrange the installation of smoke alarms, there had been problems with the heating, problems with housing benefit payments, problems with residents. Nothing exciting or dramatic, just the usual, I had only been away for a week (at home in Scotland).

The problem is nowhere is really home any more. I feel often like a displaced or even misplaced person. Having been a missionary in Zaire for twelve years, I am now a 'not-a-missionary-any-more', working in London with Home Mission. The work at the hostel is challenging and rewarding. I didn't apply for the post - I was invited here. It's not the job I would have applied for, but it seemed right to accept and I have been here for almost two years. The management committee keep reminding me that I'm doing a 'good job', but I still feel like a fish out of water in the city after spending so long in a rural environment.

Not long after I arrived here, the hostel cook came to work and asked me if I spoke Angolan. I explained that I may be able to communicate with an Angolan, as many of them have spent time in Zaire as refugees and know some Lingala. An Angolan family had turned up at her church and didn't speak English.

I went to visit the family of seven - they had recently arrived from Luanda, were quite bewildered, had been offered a council house but had no furniture, so they were pleased that I was able to translate for them. Gomes is an evangelist and quickly started a small Christian fellowship group for Lingala speaking Christians. This has grown and about 100 Christians (most of them refugees from Angola and Zaire) now meet, in two separate groups in Tottenham.

Over the last two years, I have had a lot of contact with refugees from Angola and Zaire. I am often called on by the airports and

African refugees have found a warm welcome in the Bron Baptist Church in France.

ONE TUESDAY afternoon, coming out of King's Cross Station, waiting for a taxi, I stopped to listen to a group of 'down and outs', sitting in a shop doorway, singing loudly about going home after the war was over. They were drunk, dirty and smelly but they had lovely singing voices.

On my way 'home' to Newington Court (the Baptist Union Hostel in Islington), I saw an old green landrover, just like the one I used to drive at home in Ntondo, Zaire - it reminded me of home. I had just travelled 450 miles in five hours by British Rail, but now I was thinking of other journeys - trips to Mbandaka on

mud track roads with log bridges and 101 other obstacles; public health trips to small villages and the never-ending stream of patients waiting for treatment: evangelisation trips and packed churches: emergency trips often to pick up expectant mothers having problems giving birth: Sunday school trips - taking the pigmy Sunday school children to Mpaha to sing. The majority of my trips were done, not by landrover, but by dug out canoe - crossing the lake and going up the rivers at a more leisurely pace, or walking through the tropical rain forest.

The taxi arrived, and an hour later, I was sitting talking to the Assistant Warden, catching up

immigration offices to help translate for refugees when they first arrive in this country, and also when they go to the Home Office to be interviewed. For whatever reason, they have fled from their countries to Britain hoping to find refuge and help. They need someone who understands their language and something of their culture, and something of what they have experienced before they arrived here. They need someone to remind them that God hasn't forgotten them.

One Zairian arrived at

In the last three years. I lost my faith in God, only to discover that, in his grace, he is still interested in me. I lost sight of my call to mission, and have realised that God is more concerned with

what he can do for me, rather than what I can do for him.

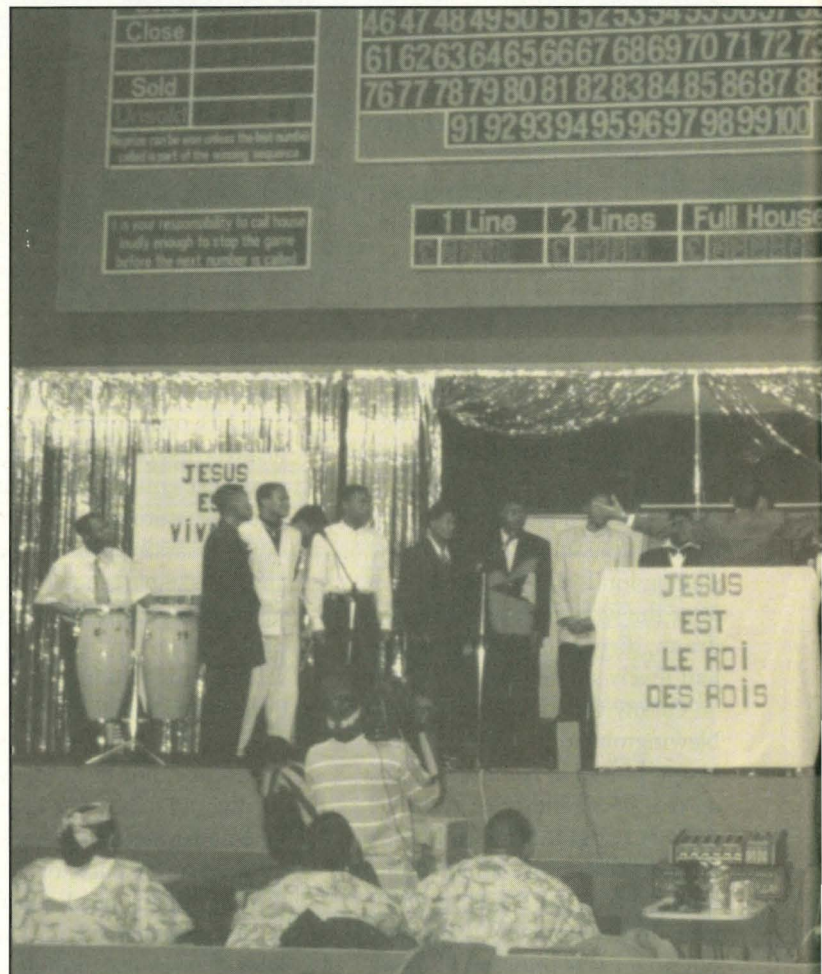
fear of execution, the uncertainty of life, the pain of separation from family, the feeling of helplessness, the guilt of running away from a dangerous situation, the loss of social status, work, friends, property. Most would like to work, but can't find jobs due to the recession and their poor English and lack of acceptable qualifications. Many have now been integrated into Lingala speaking churches, most of which have been recently formed. Their style of worship is different, and they find it difficult to attend an 'average Baptist service'. They need to worship God in their own way, and they need pastoral support from those who understand their situation. I have supplied cassettes, booklets, and tracts, and some Bibles in French, Lingala and Kikongo, to those who have recently arrived, and also have translated for English speaking preachers.

NO GOING BACK

Heathrow airport having fled from prison. He had been hidden in a boat for three days, then in the airport for a few days, before being put on a cargo flight, which had then been delayed in Ghana for a few days. He was taken off the plane at Heathrow, wearing only his underwear. Exhausted, starving and cold, and in severe emotional distress, he wasn't able to give a clear picture of all that had happened, but his physical and mental condition were ample proof of his desperation.

As I think of the refugees I have been able to help this year realise that my coming to London has been part of God's provision for these people. I have been able to enter into their situation and at least partly understand how they feel. Many are able to share the hurts they have been through - the

Angolan and Zairian refugees come together to meet and worship in the African style.

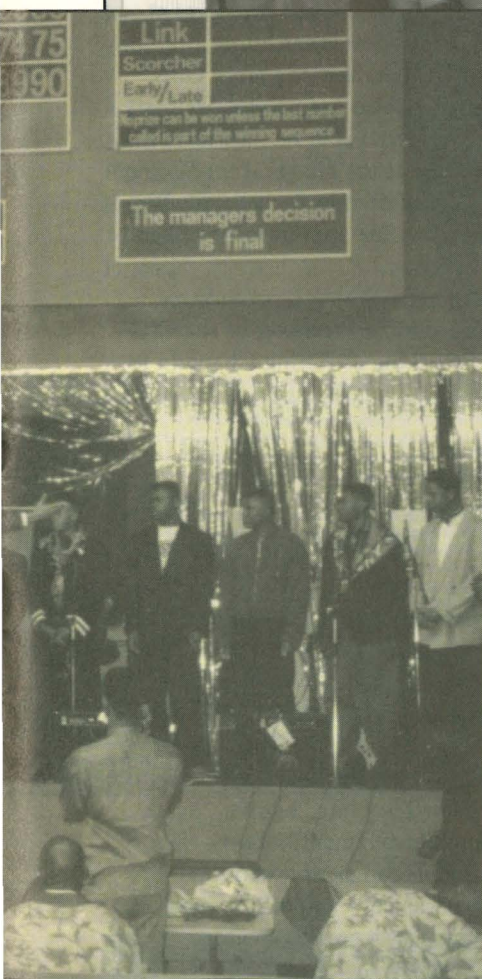




clashes between UNITA and FAPLA (two opposing armies in the Angolan civil war). All I could do was share something of their grief and helplessness and offer comfort, and pray for an end to a conflict which has been going on far too long.

My involvement with Zairian refugees has opened my eyes to the plight of other refugees. Here in the hostel, we now have refugees from Turkey and other African countries.

Three years ago I left Ntondo, fully intending to return after one year. My departure had been hasty, following several hurtful events, which I am only just beginning to come to terms with. I hadn't been able to prepare for



Apart from their spiritual needs, many refugees need help finding accommodation, furniture, medical care, legal advice and help learning English. In the last six months, I have 'cycled' old hostel beds (about 20 up till now) to refugees. I delivered three beds to a family, who had been given a council flat but had nothing to put in it. The minibus driver had to make two trips - I had forgotten to give them blankets and sheets as well as beds. The head of the family phoned me to say how grateful he was - they would have had to sleep on the uncarpeted floor that night - and the house has no heating.

I was called to help an Angolan couple who had just received news that four or five of their relatives had been killed in Luanda, in the

coming back to Britain, and had left a lot 'loose ends' - unfinished business, uncorrected mistakes half-finished tasks, and broken promises. Bereavement, both real and symbolic, and pain of separation have very difficult to cope with, especially as I found it difficult to talk to anyone.

In the last three years, I lost my faith in God, only to discover that, in his grace, he is still interested in me. I lost sight of my call to mission, and have realised that God is more concerned with what he can do for me, rather than what I can do for him. I hope and pray that one day I will go back to Zaire to work, or at least to visit, but this will only happen in God's time. I am learning to accept that there is no going back in Christian service, only a going forward.

This is my beloved Son, in whom I take delight; listen to him.

Matthew 17:5

*Heavenly Father,
we all need times like this,*

MOMENTS of vision

*when we glimpse the eternal
beyond the temporal*

MOMENTS when we catch

*the sight of something
which has lasting worth,
beyond the humdrum
concerns of our world.*

MOMENTS with our Lord on the

*mountain top,
listening to him,
preparing us for your work
in the world,
in the city,
in the favela,
in every place.*

*Father, help us to listen
to your Son.*

CALL TO PRAYER

WEEK 12

March 21-27
BRAZIL: SAO PAULO

Sao Paulo is suffering from reverse migration. Mobile young families flee from the inner city to escape violence. This adds to urban blight and parts of the city become no-go areas for police and social workers. Drug barons control certain areas. Young boys are used for violent crimes since they cannot go to prison and are easily manipulated. Young girls are encouraged into prostitution.

However, many have not lost hope and are committed to policies that will reverse the trends. A growing number of committed Christians are going into politics.

Paul and Debbie Holmes, working amongst the city's poor, were themselves victims of violence at the end of last year.

**1993
PRAYER
GUIDE
UPDATE**



After being robbed at gun point in their house, Paul pursued the leader of the gang and proceeded to arrest him. In case of retaliation they were advised to move house.

Numbers in the BMS hostel for missionaries' children are on the increase. The house parents, Kevin and Linda Donaghy, have the task of caring for the children when not at school and the general running of the home. Derek Punchard has now taken over from John Clark as BMS Overseas Representative for South America and the Caribbean. He is assisted, in office administration by Stan Porter.

WEEK 13

March 28-April 3
NEPAL: DEVELOPMENT

The new Government of Nepal favours privatisation in the industrial sector. One of the first areas on which it is focusing is hydro power in which UMN is so very much involved. Bob and Ruth Ellett, formerly in Zaire, have completed a limited period of language study before moving to Butwal. Bob's engineering expertise is particularly relevant in the hydro electric scheme.

David Payne is Technical Adviser to the Research and Development Department. He talks about "developing locally made pelton wheel turbines for village scale micro-hydro power and light weight oil expellers for pressing mustard and other seeds using hydro power."

The Engineering and Industrial Development Department needs more Senior Management staff. Peter and Valerie Harwood are doing language study and are likely to fill one of the vacancies.

Joy Ransom, working on the Okhaldunga project, reports that children arrive in the local hospital "in such a state of malnutrition that you wonder how they can survive....because of the growing population and shortage of land, many families can only grow enough food for seven or eight months of the year. The

children who are brought to the nutrition centre can usually be helped.

WEEK 14

April 4-10
INDIA: CNI Hindu/Muslim conflict has been

prominent in the news of recent months and the rivalries on the Indian sub-continent have had repercussions in the UK.

Within India the Church of North India continues to establish its long-term role. It is proud of its administrative structure, but continues to struggle to overcome the gap between committee strategies and the shepherding of local congregations scattered over a vast geographical area. We remember the CNI leadership: Bishop Pritam Santram, of Delhi diocese; Bishop D K Mohanty of Cuttack Diocese and Bishop L Tandy of Sambalpur Diocese.

Carole Whitmee is in the Sambalpur Diocese and lives at Balangir where she is Superintendent of a large Girls' Hostel. Also in Orissa is Dr Betty Marsh who is in her last term of service at the Hospital for Women and Children in Berhampur. We pray for the appointment of her successor.

Sheila Samuels, married to Desmond a Presbyterian of the CNI is working as Acting Chaplain to the St Stephen's hospital in Delhi.

WEEK 15

April 11-17
A TIME OF NEW BEGINNINGS

In September 1991, most of our missionaries left Zaire very quickly in a time of emergency. Since then, very few have been able to return to Zaire. It has not been an easy time for them. They have known "death and bereavement" - terms they used in connection with their experiences - and whilst some have discovered a new life of Christian service elsewhere, others are still "waiting on the Lord".

Church planting in Brazil

We hear quite a lot of news about missionaries involved in church planting in Brazil. However, the vision for new churches comes from the Brazilian Baptist Convention and is very much at the heart of Brazilian Christians.

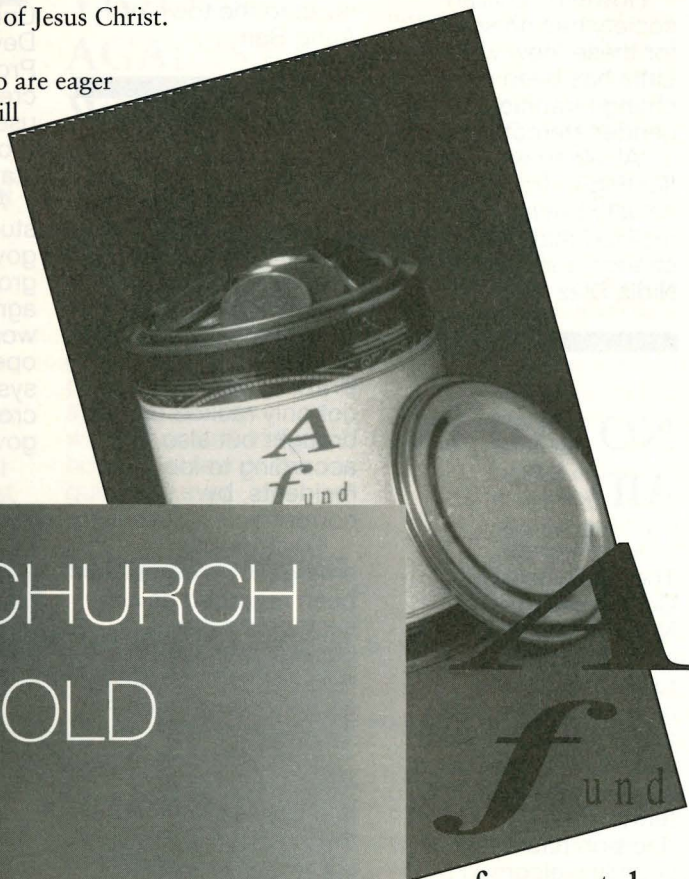
Local Baptists in Mato Grosso, with the help of 'Fund for the Future' aim to start a new work in one of the older towns in Mato Grosso. Poconé has a very interesting location, as it lies at the entrance to the famous Pantanal Ecological Reserve. Therefore, one of the main industries in the town is tourism. The other is cattle ranching!

The new church will be overseen by the First Baptist Church in Cuiabá.

Cattle ranching and tourism may seem a long way from church planting situations in your town. However, the need is the same. There are people in Poconé who need to know of a Saviour who will enter their lives and bring healing. There are Christians who long for help in bringing in the kingdom of God in their town. There are social evils which need to be confronted in the name of Jesus Christ.

Baptists in Mato Grosso are eager to take on this task. Will you help them? Send your contributions to

A Fund for the Future
BMS
PO Box 49
Baptist House
129 Broadway
Didcot
Oxon OX11 8XA



A NEW CHURCH
FOR AN OLD
TOWN

for the

future

Church planting in Brazil

OPPORTUNITIES OVERSEAS

HEALTH WORKERS

ANGOLA
Doctor for Community Health Programme

BRAZIL
Nurse for training nurses.

NEPAL
UMN - Mental Health Professional, Training Supervisor, Surgeon, Nurse Educator

INF - Medical Officer (for staff), Doctor (Generalist/Obstetrician female), physiotherapist, pharmacist; Nursing Superintendent and Nurse Clinic Manager (for Leprosy project); Evaluation and Research Officer and Project Administrator (Tuberculosis project).

NICARAGUA
Doctor - speciality in Anaesthetics, Ophthalmology or neurology.

PASTORS, THEOLOGICAL TEACHERS AND CHURCH WORKERS

BRAZIL
Church-based community/social workers. Pastors for deprived inner-city areas.

EAST EUROPE
Those equipped for theological education and for training youth workers.

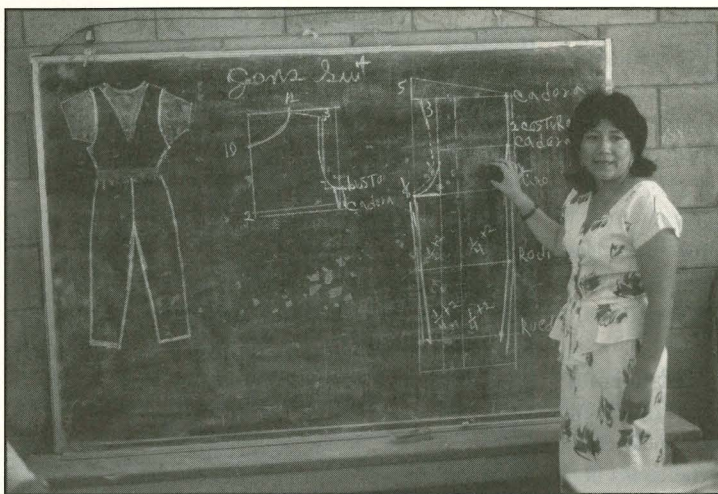
INDONESIA
Couple for theological/ discipleship training

ITALY
Two pastoral units.

SRI LANKA
One minister/ministerial couple - long term commitment.

ZIMBABWE
Minister/ministerial couple for training of lay leaders and church planting.

For more information on these and other openings for service overseas please contact Janet Claxton, Baptist Missionary Society, Didcot.



Women in El Salvador are looking for a new role.

THE NEXT BATTLE

Women who fought alongside the FMLN guerrillas during the long civil war in El Salvador are now have to find a new role.

Altagracia has little education but is articulate and intelligent. Her authority in the war gave her confidence and self-respect.

'Without the revolution my life would have been a failure. I feel much more satisfied having done this than living a passive life, accepting the role that society gave me without any options. Now I feel useful in a greater sense and not just fit for the house,' she said.

Tina hungers for something different too. 'I didn't fight for twelve years to make tortillas the rest of my life,' she said.

Urban women are better educated and prepared for civilian life than women from the rural areas. Adriana was the main radio operator for the high command of one of the guerrilla factions. She hopes to become a teacher and do political work.

For many women the war has been their only education. It brought

them out of their traditional roles, educated them and gave them new skills. They are no longer willing to sit in the background and assume traditional female roles.

However, civilian society has no space for these 'new women'. Little has been done to change traditional gender stereotypes.

'All along we were fighting to transform society but never realised that we had to change ourselves,' said Nidia Diaz

NO CUT IN AID

The BMS General Committee in November voiced concern at the rumoured cuts in government overseas aid. In the event there was no cut back but a slight increase in 'real terms' for 1993. This decision has been warmly welcomed by mission and aid agencies whilst expressing disappointment at the intention to hold overseas aid at the present level for three years.

BURMA RAILWAY

Hundreds of Christian tribes-people in Myanmar (Burma) are being used as slave labour to build a railway in the northeast of the country.

According to diplomatic sources in the Yangon (Rangoon), the tribes-people are being held in squalid camps and at least one death from malnutrition and disease is being registered every day.

Tribes-people have been forced to join teams of labourers, among them convicts in chain-gangs, in laying a 150 kilometre rail link from Loikaw north to the town of Aung Ban.

CORRUPTION AND DROUGHT

Brazil's north-east is not only racked by drought but also, according to local residents, by corruption.

Traditionally, emergency aid has been regarded as an easy political tool. Local politicians hand out food aid and have earned a reputation for 'cronyism.'

Now Brazil's new President, Itamar Franco, has directed the Brazilian army to supervise food distribution and emergency aid shifting the control of emergency relief supplies away from politicians.

At the beginning of November, Franco received a detailed report outlining the needs of the nine

million people living with in the natural disaster area of the north-east.

It warned of possible civil unrest because of hunger affecting the local population. Several assaults on warehouses containing food supplies have been reported.

The report registered growing concern about malnourishment and dehydration, especially among children. The infant mortality rate is traditionally higher in the north-east, compared with the rest of Brazil, where there is drought for six years out of ever ten.

'Impact of Climate Variations and Government Response in Brazil,' a study completed by the United Nations Development Programme, outlines creative measures used to fight the drought's effect in the state of Ceará.

According to the study, in 1987 the government chose a group of unemployed agricultural workers to work in the community, openly opposing the system of political cronyism abetted by government handouts.

Instead of distribut-



A family in Traipia in Brazil's poor north-east.

ing food, the government proposed the development of public works projects, employing people to sink artesian wells and building roads.

This project, which also included water distribution, started

WOMEN

with approximately 11,000 workers. By the end of the year, 170,000 people were expected to be working with the project. Officials hope that it is the first step in creating a regional economy that is resistant to the seasonal effects of the drought.

ATTENTION PHILIPPA WEEDS

Please would you contact Helen Matthews, Junior Education Secretary, to receive your complimentary copy of 'Fools Gold' which includes your sketch 'How to be a Super Hero'.

Thankyou.

ATTACK ON CHRISTIAN VILLAGE

Late last year, several thousand Muslim fundamentalists, after prayers at the Mosque, attacked Malumghat Hospital compound, Bangladesh, to protest against the conversion of some Muslims to Christianity.

The church and school were completely destroyed by fire, along with eight houses while others were looted.

The sound of the raging, approaching crowd unnerved many of the missionaries there, as they heard the stones and the stampeding. All is now quiet but they have a police and army guard.

Malumghat Hospital is run by an American Baptist group and has 40 missionaries working there. It is not far from Chandraghona, as the crow flies, but three and a half hours by road.

VIOLENCE AGAINST WOMEN

Brazilian women appear to be safer on the streets than in their own homes. A study carried by Americas Watch, a human rights group, stated that 70 per cent of violence against Brazilian women occurs in the home and few of the guilty are ever punished.

THE NEW LOOK HERALD

I would like to comment upon two aspects of the publication. Firstly to say how well presented the magazine is and secondly to question the treatment of the "theme" each month.

I need to enlarge on my second point because I feel that in the January edition you have slipped into the danger of emphasising but one view of your chosen theme.

In my church we do invite women to preach and we are at present reviewing our attitude to the role of women generally. What we are finding is that it is profitable to investigate every side of an argument and not to project one particular view. This is especially the case when an emotive issue is under discussion.

The Baptist Union (of Great Britain) has already alienated a considerable number of people over one issue and it would be unwise to do so once more on other issues.

Questions like "How many women ministers to you know?" and "Would your church be prepared to accept one as pastor?" are, in my view, likely to be counter-productive and possibly offensive. I think some investigation should be made into why it is only in the latter part of this century that we consider that "light" has been given on so many subjects. Could it be that we are all being diverted somewhat from the real commission which is to "preach the gospel to every creature?"

In my experience I have found that the reception of the gospel is the first and vital step which, if taken, will considerably help people to get other important and needy areas of their lives sorted out. I hope that "Communicating the gospel" might be considered as a theme and

that the "social gospel" trap be avoided.

Kenneth Slater
Sandhurst, Kent.

NO STANDING STILL

There is one thing sure, there is no sign of BMS standing still. I've just finished my first reading of January's Missionary Herald and it certainly whets the appetite for future editions.

Margaret MacKenzie
Lossiemouth, Scotland.

CHECK OUT

DEPARTURES

Roy and Margaret Deller to Brazil

David Champion to Tanzania
(seconded to Mission Aviation Fellowship)

Ruth Montacute to Zaire

Helen Johnston to Sierra Leone
(seconded to European Baptist Mission)

Peter and Valerie Harwood to Nepal

Paul and Jackie Wicks to Nepal

Kevin and Linda Donaghy to Brazil

Christine Sutherland to India
(volunteer)

VISITS

Angus and Carol MacNeill to Brazil

John Passmore to Hungary

LEGACIES

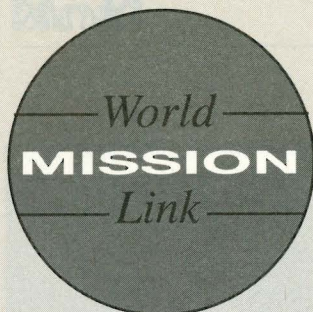
Proportion of sale of Peter Briggs' Aunt's House	14,000.00
Miss Dorothy Maisie Owen	1,000.00
Mrs Ivy Edna King	125.00
S E Kirkby	6.45
Eleanor Beatrice Baker	200.00
Miss M E Turnbull	128.27
Nora Mary Beaven	1,440.00
F M Prichard	797.91
Mrs E M Shellard	100.00
J H Palmer re S N Bond	4.65
Eurfon Griffiths	80,858.78
N L Mills	250.00

GENERAL WORK

Anon "Fund for the Future": £200.00; Charities Aid: £67.95; Anon "Fund for the Future": £10.00; Anon: £20.00; Anon: £100.00; Son of missionary via missionary mart: £270.00; Anon: £60.00; Inverness: £14.10; via NABS: £10.00; Anon: £40.00; Anon: £50.00; Bristol: £4.10; Anon: £15.00; via Sue Evans: £1.50; via BU: £5.00; via BU: £7.66; Anon: £5.00; Sevenoaks: £10.00; Charities Aid: £14.25; CAF Voucher: £48.95.

Shoeshine boy in Sao Paulo, Brazil





To remind all those who have forgotten - all you want to know about Link-Up.

What is L-Up?

It is a scheme to link a group of churches with a missionary or missionary couple.

Is every church involved in L-Up?

They could be. At present two thirds are involved.

How do we know if our church is in a L-Up group?

Look at the church notice board. A certificate and a photograph is sent to each church. If your notice board is empty, talk to your missionary secretary or minister.

What do I do if our church is not in a L-Up group?

Encourage your church to get in touch with your BMS representative as soon as possible to discuss becoming part of a L-Up group.

We are in a L-Up group. What does that involve?

A commitment to prayer, contact, support and a L-Up visit.

What is a L-Up visit?

Whenever a missionary is in the UK on Home Assignment they will visit the L-Up groups. Each group can have a visit of up to four days.

Isn't arranging a group visit impossible?

Difficult yes, impossible no. Each group appoints a contact person. BMS writes to the Contact person when they know a missionary is returning and asks them to arrange with the churches a date for a visit. The date agreed, the Contact person is then responsible for seeing a programme is arranged involving all the churches.

Does this Contact person do anything else?

Yes. They are the contact for the L-Up group. Letters, information, missionary Prayer/News letters, missionary profiles - all go to them for distribution to the churches. Some contact people are also responsible for organising world mission events each year, some are members of the Auxiliary BMS Committee.

And now a question for you. Your L-Up group Contact person needs support. Do you know who they are?

ISOBEL STRANG TELLS THE STORY OF ONE PATIENT AT PATAN HOSPITAL IN NEPAL

THEIR FACES spoke of despair. Of pain. The wife had a look of wonder at her surroundings. The husband stood detached but protectively close. Their clothes spoke of their poverty. As did their fatless bodies.

At his third attempt, he made it through the opened door with the wheelchair.

A case of rheumatoid arthritis that had burnt itself out over the five months that she, Nani Chhori, had been in her bed. Well not exactly "in" it nor "on" it. They did not possess a bed. For

now go and rest. Your husband too must rest and recover from having to carry you five hours to the bus."

The Social Service Department had provided a room in the hospital. One of the most prohibitive costs is for accommodation. A room for five rupees a night rather than 35. Hence the rooms are in great demand and sadly short supply.

They turned up next day looking a little more settled. Less in culture shock. The size of the Out Patients area seems phenomenal to a person who has lived in a village house perhaps only ten by 16 feet. Then there is the irresistibly smooth floor on which children delight to run, the pale grey stone and whitewashed walls which make it seem so light in comparison to their homes.

That day we were able to make huge strides forward in her treatment. Boiling water softened some thermo-plastic splints made for another patient. We managed to bend them to the shape of Nani Chhori's legs.

A quick thank you to those who sent us such a valuable resource, so far in excess of the pocket of the vast majority.

This was made easier by the fact that today, even after only one day of appropriate analgesia, she could lie on her stomach.

Such a small break-through and yet so vital. Now we could use the effect of gravity to push her legs down straight. If we forced them they would only flare up. Besides, we needed her co-operation because even a daily treatment session would not be enough to achieve the results she needed.

When those acute days had passed and she had adjusted to the idea of the exercises and splints that she had to wear when she was not doing her exercises, even at night, she came gratefully, eagerly, confident that against her wildest dreams she had found the help she desperately needed. Who would have thought that heat, exercises, lying on the stomach

HELPING • the • HELPLESS

five months she had lain, in her pain, on a straw mat, on the mud floor. The Physiotherapy Department's low bed was prepared for her and we tenderly, if not gingerly, lifted her across.

The examination revealed bilateral 80 degree knee flexion contracture. The knees were warm comparatively and slightly swollen. Dried up muscles left her knees looking huge. At least there was not any obvious gross destruction. Her hips would not allow her to lie flat on her stomach either. All we could do was help with the pain by using the old Short Wave Diathermy machine and give simple instructions as to basic exercises to get her shrunken muscles to work again.

"Come tomorrow come at one o'clock and we will do more, but

They did not possess a bed. For five months she had laid, in her pain, on a straw mat, on the mud floor.



and wearing those amazing things could have the answer!

"I came for an injection to get better," she had said.

What helped was the rapid improvement she felt. Every few days we had to straighten the splints several degrees. The weights she could lift started so small, yet gradually increased. The pain was easing. She even decided not to go home for *Desain*. People in the hospital provided a rice meal a day, her analgesia and vitamins from hospital charity.

Then came the hard decisions. How to get her back on her feet without causing a flare-up of the arthritis? Gradually we got her using push-up bars. She had to strengthen her arms before we could provide crutches.

Walking on crutches is a skill. She did not pick it up easily. Nani Chhori was still in some pain and so it was inevitably harder. Her wrists complained at the strain. So did her knees. Yet she stayed.

Jumra (body lice) became a joke between us until we realised that if we were not careful more patients would be sharing the joke. Nani Chhori has streak of fun that is obvious. She has a devoted husband who shares that, in his own way, as a man in the female dominated Physiotherapy Department.

After three weeks she was able to walk virtually by herself on crutches. She left us to go home for a couple of weeks with the promise to return. We look forward to the ongoing progress she will make. In a month or so she could well be walking without crutches.

Nani Chhori and her husband are devout Hindus. She in real seriousness has offered me her 24 year old son as a husband! Poles apart in so many ways, yet I pray that through such care she sees the Lord Jesus of whom she has also come to hear.

Isobel Strang *a member of South Hamwell Baptist Church, has served as a BMS missionary with the United Mission to Nepal since 1984. She is a physiotherapist based at Patan hospital.*

M A K I N G W A V E S M A K I N G W A V E S

M A K I N G W A V E S

PEOPLE TO PEOPLE

Mary Kalil from El Salvador takes a look at mission today.

ON THE 500th anniversary of the so-called 'discovery of America', now more than ever, the fulfilment of mission cannot be an 'imperial' enterprise, in which the 'new missionary' comes with arrogant attitudes intending to be the emissary of salvation and western civilisation, sent to backward peoples who lack culture.

The history of American and African colonisation by the cross and the sword annihilated cultures and entire populations. Today, to do mission requires an attitude of understanding and respect. We have to build connections of real Christian solidarity, stimulating the broadening of fraternal relationships of congregation to congregation, of families to families, of sector to sector - youth, women, pastors, seminary students..

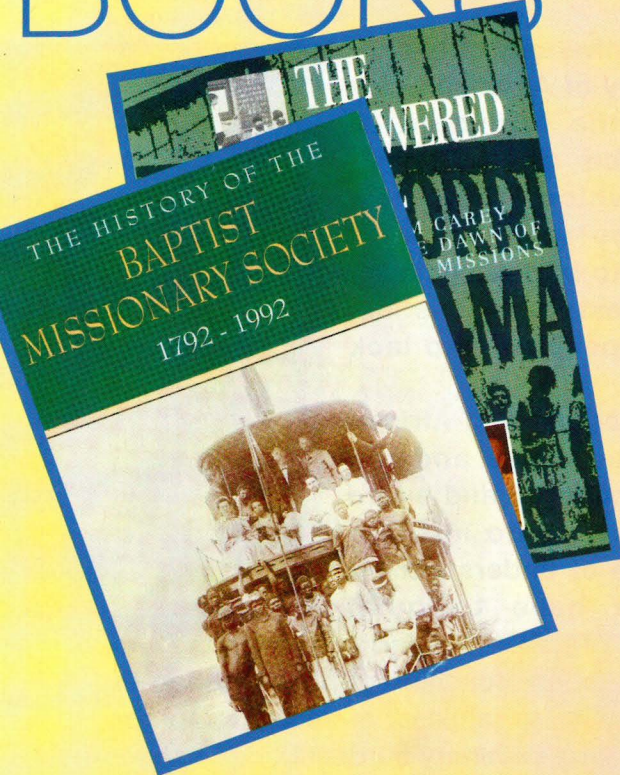
Experiences and resources are elements that can be shared. Our practice and vision of resources, as Baptists, impels us towards the need to practise an authentic stewardship. Both in Britain and in El Salvador, our missionary practice rests on and is supported basically by the resources of our own congregations. We do not depend on state or government funds to finance mission. It is a task of love and responsible stewardship of each member and family.

Thus, on the way ahead to mission mutual dependence will continue to be a necessity or a demand. Whether by a tithe or by the smallest offering of the poor widow, both are loving contributions for the missionary cause. Many times missionaries find themselves in the same situation as the apostles who at the door of the temple said to the one in need of grace, 'We have neither gold nor silver, but we give you what we have, in the name of Jesus Christ stand up and walk.'

As missionaries today and in the near future, stewardship demands that we in El Salvador and our Baptist brothers and sisters in Britain discover what might be the meaning, for the non-converted world, of our witness of 'sharing bread, prayers, praise, joy and work' in the style of the primitive community of the New Testament.



BOOKS BOOKS BOOKS



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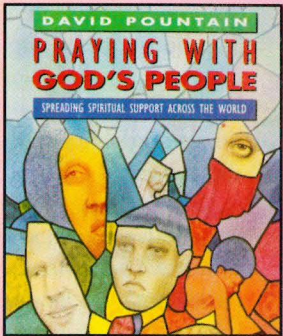
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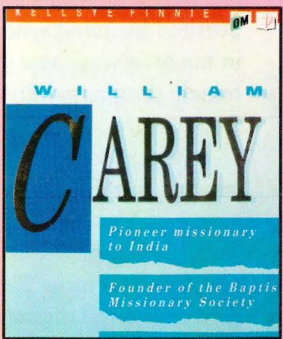
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PLUS DOUBLE TAKE PULL OUT SECTION

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Sarah Prentice

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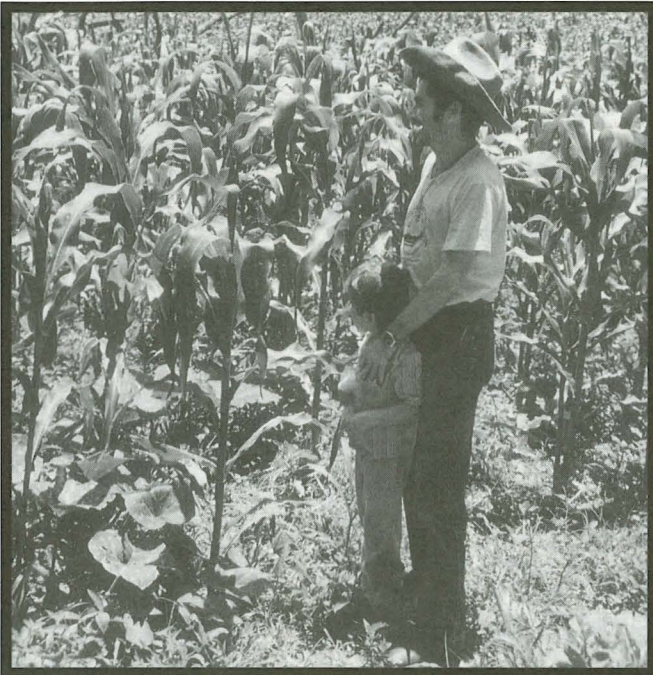
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A maize field - development project in El Salvador.

QUE VIVA SANTA MARTA!

by David Mitchell, one of the 28:19 Youth Action team now working in El Salvador.

'Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.' James 2:18

THERE IS SOMETHING symbolic about the laborious climb from the repatriated community of Santa Marta in the northern El Salvadoran province of Cabañas, to the nearest town of any notable size, Villa Victoria. The history of the canton of Santa Marta over the last decade and more, has been one of the virtual destruction and resurrection of a community.

Villa Victoria is no sunlit plateau, but it has a church, a chemist, general stores, an occasional fun fair and most important of all a bus service to the regional capital of Sensuntepeque. Here, the inhabitants of Santa Marta can buy or sell agricultural products, receive vocational training or catch further buses to the nation's capital San Salvador. In short, Victoria is a vital link to the outside world itself.

This is a beautiful part of a very beautiful country. Victoria is a picture of a town. The square houses with red-tiled roofs, the attractive colonial style church, and cobbled streets with the sombrero wearing man on horseback, are the essence of Latin America.

The three mile walk from Santa Marta to Victoria on a

Co-operation is all right, in theory, when we think about it, when we talk about it in discussion groups, when we theologise and preach about the Church being the body of Christ.

Co-operation is all right, when we have the vision, when we have the ideas, when we devise the scheme, when others see it our way and are prepared to co-operate with we.

But what if national Christians see priorities differently and tell missionary agencies that they should be given responsibility, that they should be decision makers?

MISSIONARY
HERALD
MARCH

"Partnership implies that we, one of the partners, have something to contribute, have ideas, have personality, have aspirations and dreams, as well as potential and capability to analyse and to decide," writes Thomas Tellez elsewhere in this magazine.

When we talk about co-operation we recognise that we haven't all the answers. We may be convinced of the missionary imperative. We may have 200 years of experience. We may have a wealth of financial and people resources. But we remain a Society representing a very Western, First World Church. To do mission rightly and effectively today, we must listen to those who know the country, the people, the culture, the needs of the local situation and who have experience of being the Church where they are.

It is for this reason that representatives of the BMS and its partner churches overseas met last October for a Partnership Consultation. The result was that: "We affirm that all believers share in a rich Christian heritage of God-given and varied resources so we approach each other with mutual respect. We offer to each other, in trust and love, mutually and multi-laterally, and with sensitivity to one another's cultural background, those gifts which God has granted to us for the tasks of mission."

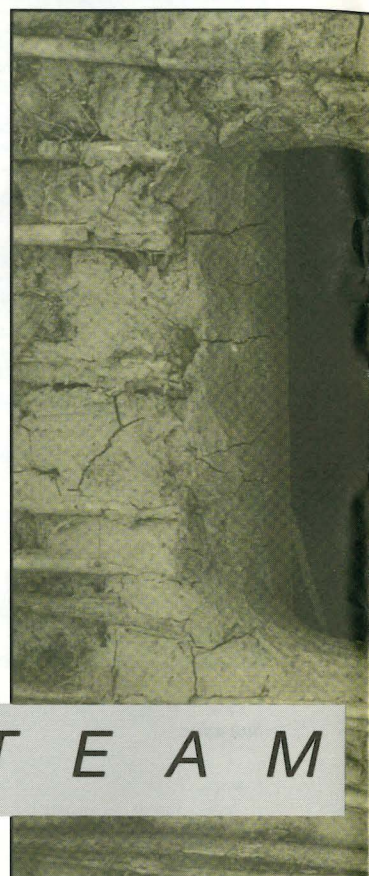
crisp, clear morning (all mornings at this time of the year are crisp and clear) although steep, is a sheer joy. As the dirt road climbs through green forests and "maizales" (maize fields), the view to the distant south takes in the noble form of the Volcano of San Vicente, in the heart of El Salvador. To the north, the high sierras of Honduras, tinted gold by the early morning sun, beckon across the sea of silent mist that fills the Rio Lempa valley. One can easily see how the early European colonisers of this land thought they had discovered a paradise. But the grandeur of the scene belies the torture that this land and its people have endured.

That same River Lempa was the scene of one of many tragic massacres that characterized El Salvador's bloody twelve year civil war, whose conclusion was only reached at Chaltepēc, Mexico in the UN backed peace accords in January this year.

The story of Santa Marta's present predicament began on 18 March 1981 when 10,000 civilians fled this region to escape the Salvadoran army's "scorched earth" policy. In a climate dominated by Cold War politics the US trained army sought to destroy the potential breeding ground of the fledgling guerrilla movement, the FMLN (Farabundo Marti National Liberation Front) by raising villages in the remote border areas and by killing their inhabitants. Over 100 men, women and children died on that March night attempting to cross



UNHCR



A C T I O N T E A M

the river into Honduras, either from drowning or from being shot at from military helicopters. Everyone in Santa Marta today, old enough to remember, has their own chilling account of that gruesome event.

Unwelcomed by the Honduran authorities, the survivors eventually attained refugee status and spent the following years cooped up on the barren wasteland of Mesa Goande, which the UN called a refugee camp. Unable to farm adequately, surrounded by a ring of

Honduran military and with the knowledge that the Salvadoran armed forces had destroyed their property at home, the UN pressurised the refugees to ask for Honduran citizenship, go to a third country or return to the uncertainty of their motherland. In spite of Santa Marta being in the heart of the combat zone and despite lack of government protection, the inhabitants of Mesa Goande overwhelmingly chose to return to El Salvador.

Between 1987 and March of this year the people came back to

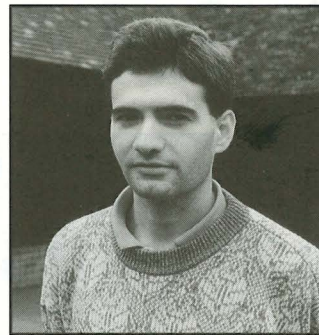
So for two young volunteers on a BMS "Action Team", six weeks of living in Santa Marta was always going to present new and challenging experiences

4 QUE V SANTA MARTA



"Houses are basic - mud walls and laminated roofs..."

Action team member, David Mitchell



attitude left by war means that twelve year old boys are smokers and most girls are left single and pregnant by 16. However inspite of the considerable economic assistance, the community received from bodies like the European Community and the social support from local groups like the Committee for Repopulations of Cabañas, the people here can in no way be considered spoiled. There is nothing easy or comfortable about life here.

As Andrew and I have experienced, living conditions are very basic. Houses consist of mud brick walls and laminated roofs. Hens,

ducks, pigs and even goats wander freely in and out. The dirt floors mean most people suffer from "niguas", unpleasant little black worms that enter the body through the soles of feet. Diet is simple to say the least. Beans and maize tortillas are served up for breakfast, dinner and supper. Meat, milk and fruit (other than bananas) are an occasional luxury. The swollen stomachs and pale features of the poorly dressed "monkey" (children) betray signs of malnutrition.

Work on the individual plots can be desperately hard as Andrew and I can bear witness to. My first whole day here spent in

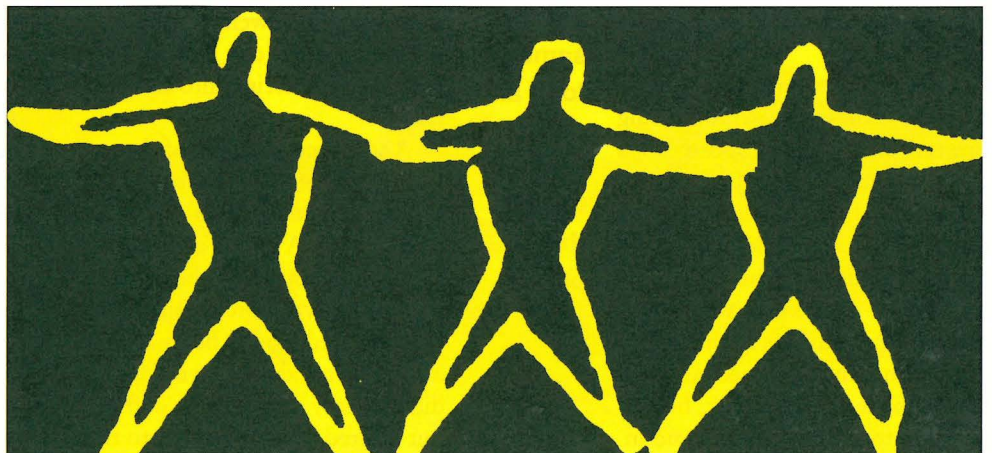
repopulate their former village. But even as late as 1991, violent combats still raged in the hills surrounding the canton of approximately 3,000 people.

So for two young volunteers on a BMS "Action Team", six weeks of living in Santa Marta was always going to present new and challenging experiences. The problems that the community now faces are different to those of the previous decade, when all they wanted was recognition of their plight and the right to be left in peace. Recognition and rights

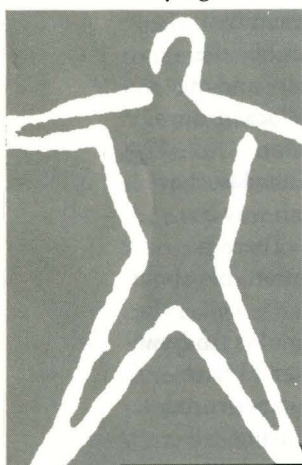
have come, but the toll of war is having to be faced up to in the 1990s.

Physically, many people remain maimed or traumatised. Almost everyone has lost a close friend or relative in the war. A decade of being dependent on refugee "hand outs" has altered the pattern of working life and of traditional social structures. Because so many men died or were absent fighting in the war, young men have been forced to assume the role of adults at a much younger age. This, plus the hedonistic "live for today"

VIVA TA!



the field gathering piles of cut beans from the steep hillside, beating them violently to release the beans from their pods, before carrying the sacks on our backs



the two miles home under the unforgiving midday sun. The image of Latins as Sombrero clad idlers asleep under a cactus has no place here. These people may be poor, but it has nothing to do

an organised form, happy to be playing a part in their own future for a change. Twice a week people from the community travel to Sensuntepeque for training in administration, carpentry, tailoring, construction and mechanics. An enthusiastic team of educationalist and "popular teachers" recruited from the community offer children and adults an education that many missed during the war.

Maria Delia Garai a member of a San Salvadoran Baptist church travels frequently between her duties in the community and those in the capital. "Women for Dignity and Life" a women's

house where the boy lay surrounded by candles, flowers and those paying their respects. On the way up to the house, instead of dwelling on his own loss (his other two sons had both died in the war) he chose to heap praises on Andrew and myself saying what an honour and pleasure it was for the community to have two such kind foreigners like us living in the midst of "us poor folk". Gratitude has also been shown in the enthusiastic response to the English lessons we've begun in the school (and we hope will be continued by our four female companions in the Action Team when they come here). People here want to learn.

So far, thanks to God people are winning through. This article was written two days before 15 December and the deadline for the fulfilment of the Chaltepēc Accords. Last week, the FMLN at their camp here began the destruction of their rifles. Sean Cleary, an Australian resident of Santa Marta with the Jesuit Refugee Service said that three years ago he could never have imagined himself witnessing such a moment.

The army are also shedding men and material. Five days ago the Atlacatl Battalion, responsible for the flight of civilians to Mesa Goande eleven years ago, was demobilised.

Santa Marta, like El Salvador as a whole is changing fast. Unless the war re-erupts (which is unlikely but not impossible) in the 1990s they will be consolidating and building on the peace. For the people of Santa Marta this will mean the completion of the housing projects and brick homes to live in, continued progress in education and economic development and perhaps most of all, the winning back of its youth. Everyone is grateful for the peace and for the help from fine people from within and outside the community. But the biggest may lie ahead. Villa Victoria may not be out of reach, but its uphill all the way.



with laziness.

Women especially have a hard life. No man would dream of washing-up here. When I started to wash-up once, I was almost physically stopped from carrying on. The women, in addition to domestic work, also does more than her share in the field and on the construction site. Sexual harassment is a common menace and wife battering is a serious national problem which is only now being confronted since the war ended.

However, action is being taken to address these issues. A housing project funded by European governments began in January. All the building is being done by men, women and children from the community without exception of persons. The work (which is fitted in around days in the field) is gruelling, the only mechanical tool being a dumper truck, but all participate enthusiastically and in

Our main aim has been to become part of the community. We live in the same houses, eat the same food and do the same work as the people.

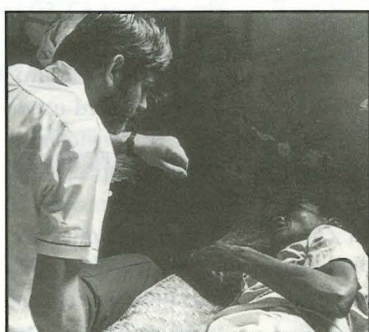
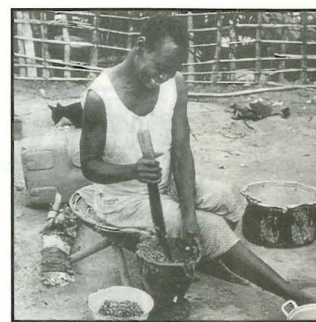
pressure group is also campaigning for women's rights, with the support of churches and the directive council in the community.

Our main aim has been to become part of the community. We live in the same houses, eat the same food and do the same work as the people. This work is principally in construction and agriculture. The campesinos are much quieter and more reserved than their city-dwelling compatriots but can be very friendly on entering into their trust.

A touching example of the latter occurred once when I was walking down what passes for the main street. A small, elderly man asked my opinion on the price of a coffin he was purchasing. His son had died from a heart attack, a condition induced by the war. I didn't know much about coffins but offered to help carry it to the

LIFE JUST KEEPS ON GOING ALONG

by Adrian Hopkins



"People still need medical care. Pimu is still vital," - Dr Adrian Hopkins.

AFRICA IS in a state of political and economic upheaval. Over the last two years this has been increasing.

On a visit to Lomó, Togo I had to change planes to avoid a night curfew. There was some doubt about leaving as most of the airport staff were on strike.

We had one stop at Lagos, Nigeria where democratic presidential elections had just been postponed perhaps cancelled.

We stopped in Douala in Cameroon, where the main opposition leader was under house arrest and a curfew was in operation. There was some doubt about our landing in Bangui because demonstrations were planned that afternoon.

What about the average African? Life just keeps going along, the difficulties at times seem worse and one has to look

for ways around them, but Africans are resilient people and they cannot run away like expatriates in times of trouble. This is true for Pimu, far off the map of any politician or economist, but struggling on as best as possible.

During the past four months we have been based in Pimu. We have been involved in eye clinics travelling around the CBFZ area as well as other church areas. It is difficult to see what has changed since the missionary evacuation. Everything appears to carry on as normal. But not quite all is as before.

WHAT IS THE SAME?

People are able to eat. They have gardens, there are still animals in the forest and fish in the River Zaire. The animals are further away and the fish are smaller but

Below: People are working in spite of many difficulties.



this has been a growing problem due to a growing population and the need to send food to Kinshasa.

Buildings are the same. The rioting and looting which hit Kinshasa and other cities at the end of September 1991 did not spread to smaller towns and rural areas. Further rioting and looting that has hit several Zaire cities in the last three months, some for the second time in just over a year, has not affected the lives of the ordinary person in the village. A further evacuation of missionaries in some cities has not made much impact on the general population.

People still need medical care. Pimu hospital is vital. Children are coming in with resistant malaria, anaemia, worms, and chest infections as they always do. Men still come with their strangulated hernias and some women still need Caesarian Sections. Surgery still helps to pay the hospital staff's wages. People are still going blind with cataracts.

People are the same. How encouraging to see so many of the

**God's
constant
love in
spite of
all the
political
and
economic
upheavals
... but
how do
you
explain
that to a
suffering
people?**

walk in for many miles for a Communion Service and the new church is packed for these special services. The village catechists came for their end of the year retreat and annual salary payment. This amounts to about £2 for last year's work.

In the rural areas one is unaware of a crisis. The market in Lisala is busy and it still costs as much as ever to get there. Luckily we went by MAF so we did not have the tedious road and river journey to pick up our post. In the Lisala area there was the same organisation, levelling the road in some places and ignoring the others.

WHAT IS DIFFERENT?

We don't recognise the new bank notes. On one eye trip patients paid one million zaires just to be examined. At last my true worth is recognised. I will only see millionaires in future! Everyone in Zaire is a millionaire. When we arrived this meant they had about 75p now its about 20p. Zaire is officially recognised as the number one country in the world... for

what? Inflation. Our first month back we increased salaries by 100 per cent. The second month back by only 50 per cent. The third month by another 100 per cent. This month it is an across the board payment of only about 25 per cent but we did give away about another 50 per cent in Christmas Bonuses.

Well I don't know how different the missionaries are but there is a distinct lack of them in the CBFZ

area! Apart from those that have been re-evacuated nearly all other missionaries are back. Why are BMS not coming back is the constant question asked and difficult to answer. We cannot say because of security when people know that others have returned. How do we explain relationships

between CBFZ and BMS to the ordinary person in the village?

Imported goods are fewer and many cannot afford them. Some have not come to see us because they are ashamed of the rags they are wearing. Leprosy patients would not come out of their houses because they had nothing to wear.

Some basic medicines are in short supply or are finished. How do you treat resistant malaria with only chloroquine and when, even in Kinshasa, there is no Quinine. Luckily basic eye medicines produced at Pimu are not too expensive and supported by Cristoffell Blinden mission. But the price of £2.50 for surgery including a new pair of cataract glasses was too much for some and we ended up doing some half price or for nothing. We have treated over 2,000 patients and operated on over 220!

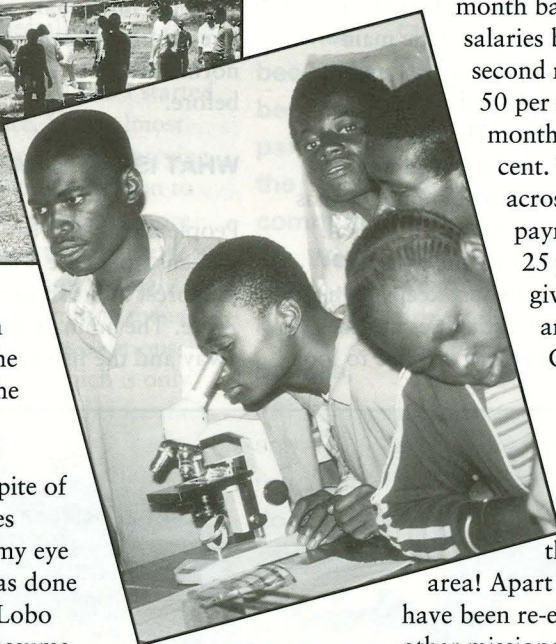
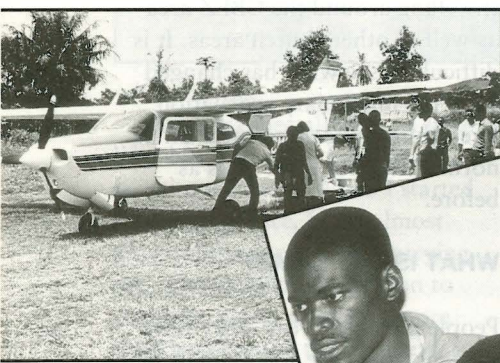
Fuel supplies are different! We have little electricity in the hospital and before every trip we have to work out how to get enough fuel to get there and back again. The sun is just as hot so we are able to use solar energy as much as possible. God's daily "electric" light continues just the same from 5.30 in the morning to almost 6.00pm every day. Just one of the things that reminds us of God's constant love in spite of all the political and economic upheavals... but how do you explain that to a suffering people?

Adrian and Sylvia Hopkins have worked in Zaire since 1975, most of that time at Pimu. Adrian is a doctor specialising in eye-work. Whilst based at Pimu he travelled extensively to hold eye-clinics and operate on many people suffering from cataracts.

Although they have been able to visit Pimu recently, in common with many BMS Zaire missionaries, they are unable to work there in the immediate future. So they have been seconded to work with the Cristoffel Blindenmission in the neighbouring Central African Republic.

"We are trying to start up a new project with the Central African Government to control river-blindness and to start Primary Eye Health Care. We are quite excited about it, but it has been a bit slow with the government so far."

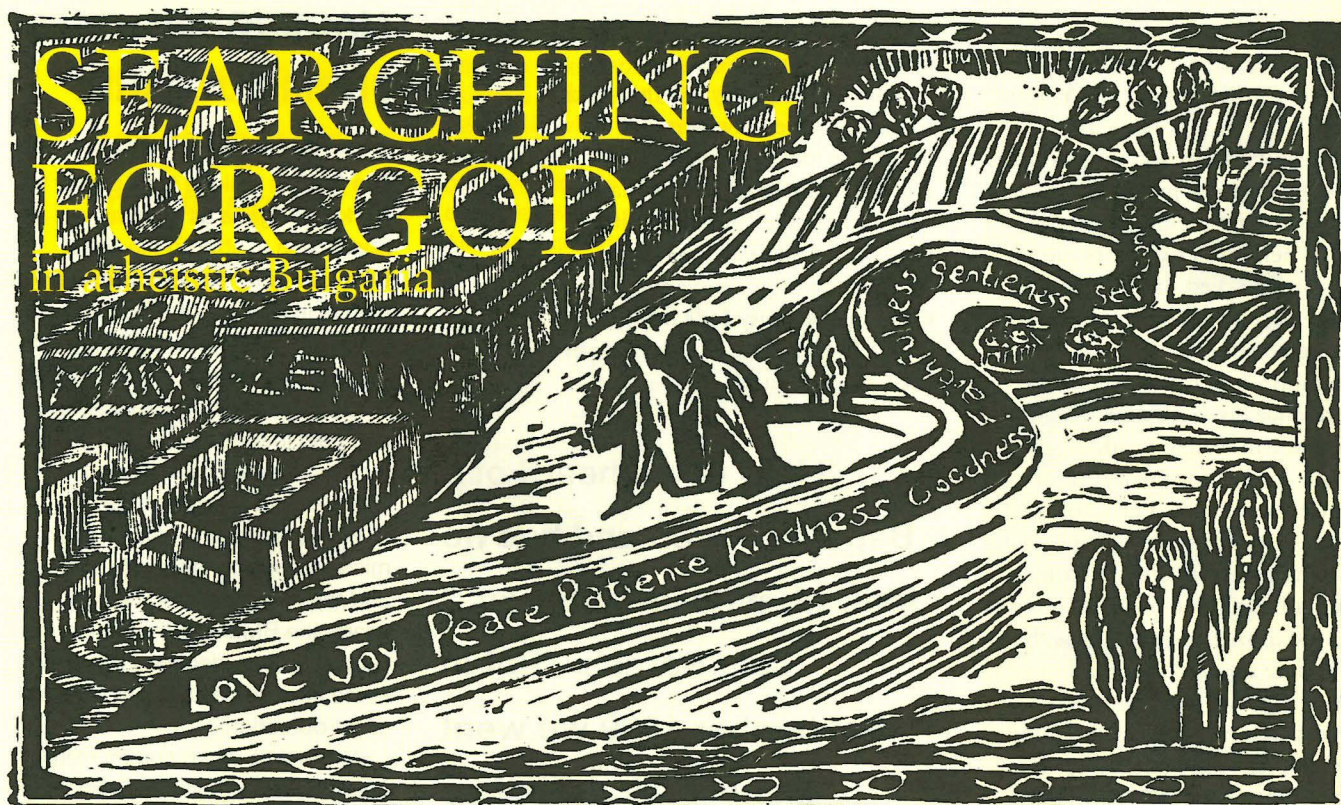
See In View for Zaire update.



"Old faithfals are soldiering on."

old faithfals soldiering on whether in the hospital or the church. Our nurses are working in spite of the difficulties (apart from my eye nurse who has done a bunk). Dr Lobo who had to assume responsibility for the hospital and health zone only nine months after qualifying has been struggling on, coping with medical, financial and supply problems.

Church life continues. People



Sarah Prentice

PARUSH PARUSHEV and his wife Nikolina Nedeltcheva, both in their 30s, grew up in homes where God was never mentioned. They knew little about religion. In spite of this, and the atheistic doctrine they received at school, three years ago they accepted Jesus Christ as Lord and were baptised into the Sofia Baptist Church where they are now active members.

Parush is an associate professor in the Institute of Mechanics and Bio-mechanics of the Bulgarian Academy of Sciences. From 1982-87, he served as Secretary of the scientists' section of the Communist Party of Bulgaria and as official representative to the faculty of the university. He is also director of a cutting-edge robotic research laboratory in Sofia.

In 1986, Nikolina won the national championship in Bulgaria for the Women's Triathlon competition, one of the most difficult of all athletic contests. She has a doctor's degree in sports medicine and teaches in that field in the University of Sofia.

A confirmed atheist, Parush never expected to become a Christian believer.

"Science and religion were opposites in my mind," he explained.

He describes his experience in Biblical terms: "It is enough to plant a seed in the hearts of people. Then the Holy Spirit does the rest."

Parush was a bright student and received a scholarship to study at the Technical University of Leningrad, Russia.

"I fell in love with the Soviet Union and with Communism," he said.

However, in Leningrad, he saw the great difference between the idea and the reality of Communism.

"I saw that even in this centre of Communism, where they taught us to be very happy, the people were actually suffering and spiritually empty."

He returned to Bulgaria in 1977 and began his personal search for truth.

"It was very difficult to find information about Christianity, or about Christian morality and

"I reconstructed Christian teaching through the many arguments used against it.

doctrine. Even to read the Bible was very difficult. Sometimes, I would find pieces of information through my own critical assessment of communist ideologies. I wondered why we fought against Christianity so much."

He took the only possible route to acquire religious knowledge. "I reconstructed Christian teaching through the many arguments used against it. This is a valid approach to scientific analysis."

The change came when he was a guest professor in the Netherlands from 1984-5. He scanned a book containing a chart of world religions. The chart listed Christianity, Islam, Buddhism and other world religions, "and, to my amazement, there was also a column for Marxist-Leninism."

For many weeks after his discovery, Parush could not sleep. Until that moment, he had always dismissed religion. Suddenly his analytical mind forced him to admit that Marxism had all the usual marks of a religion - a holy book, heroes of the faith, a hierarchical structure, even hymns.

"And I was part of the

hierarchy," he declared.

"I struggled against that idea with everything in me, but it was true."

Meanwhile, as a young woman, Nikolina openly professed atheism while secretly seeking "my God."

"When I was five years old, a close friend died. For months, I cried myself to sleep every night." She remembers the night when, in the midst of her grief, she felt a "presence" in her room. "It gave me a warm feeling inside."

She longed for the return of that presence. "As I grew older, I knew it had to be God," she said.

When she was nine, Nikolina read a book. One of the characters prayed a brief prayer. It was the first time she had ever read or heard a prayer. She began to repeat that prayer herself. "Guide me and let your hand be upon me. I want to walk in your ways and be a Godly person."

When Parush returned from Holland, he and Nikolina were married. They soon talked about their spiritual search and actively began to look for "true religion".

Their search took them to non-Christian religions as well as to Christian denominations.

"We tried them all, but I never felt 'my God' in any of them," said Nikolina.

"They were all too dogmatic, too hierarchical and too obscure for my scientific mind," declared Parush.

One of Nikolina's university colleagues suggested they might like to attend Sofia Baptist Church.

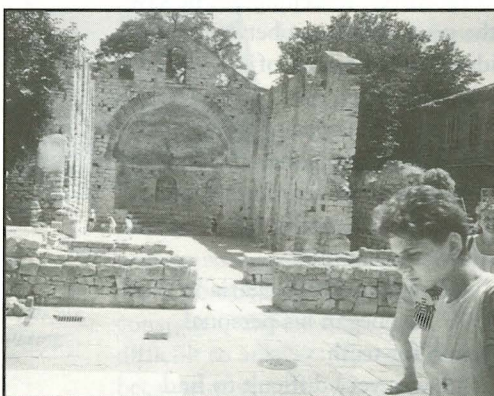
"I had never heard of a Baptist Church and had no idea what its identity was," said Parush. "But in September 1989 we went along. I

felt myself so comfortable because of the worship."

They immediately felt they had found the One they were searching for. They were converted and baptised. Today they radiate the Christian faith they once disdained.

They are taking advantage of every opportunity to learn more about Jesus Christ and to grow in the Christian faith.

"I had never heard of a Baptist Church and had no idea what its identity was," said Parush. "But in September 1989 we went along. I felt myself so comfortable because of the worship."



Ruined church in Bulgaria

MACEDONIAN CALL FROM BULGARIA

The BMS is looking for a pastor to work in Bulgaria as soon as possible. In a letter to the BMS, Bozhidar Igoff, General Secretary of the Baptist Union of Bulgaria (BUB), writes: "We are praying that God will call people in your country who will respond as Paul did to go and help in Macedonia. We are not far from Macedonia neither spiritually nor geographically."

With the growing awareness of mission opportunities in Europe and the new freedom of recent years, the BMS and the British Baptist unions identified Bulgaria some time ago as a possible area of co-operation.

At the time when communism was overturned the Bulgarian Union was very small with only 20 churches and about 700 members. It has tripled in size since the beginning of 1991. Services are full and the Baptist Union is endeavouring to establish Christian witness in new areas of Bulgaria.

Already there are links between the Southern Association and BUB and many churches were involved in a food parcel programme through Baptist Response Europe. The BMS also made a grant of £10,000 from the Relief Fund to pay for a shipment of insulin to Bulgaria.

Last November, the Joint Consultative Committee of BMS and the British Baptist unions asked the BMS to find out whether the Bulgarians would like British personnel to work with them. The BUB responded positively and warmly to the enquiry.

"Our need is for experienced pastors because some of our major churches are without pastors," replied Bozhidar Igoff.

"The needs are immediate and we will be looking for a commitment to work in Bulgaria for at least five years."

As a new work it will be supported, initially, by the BMS BiCentenary Fund for the Future.

DOUBLE TAKE TAKING A SECOND LOOK AT SOME OF THIS MONTH'S ARTICLES

CO-OPERATION WORKING TOGETHER

1

SANTA MARTA (pp3-6). Is it only in times of crisis in the face of a common enemy that people can work together? Within the returned refugee community of Santa Marta, where several agencies are at work, the aim of the BMS Action Team members, together with Baptists in El Salvador, has been to "become part of the community" in order to help create community. Are we, as Christians, prepared to become part of our local communities to encourage greater co-operation and working together?

2

LIFE JUST KEEPS ON GOING ALONG (pp7-8). "Africans can't run away like expatriates in time of trouble." Angus MacNeill (see In View) has made a brief visit to Zaire mainly to show solidarity with Christians there.

How can Baptists in Britain show effective solidarity with Zairians in the troubles which face them?

What does partnership and co-operation mean in these circumstances?

There are good reasons why BMS decided to evacuate missionaries during the troubles of 1991 and why there is now only a limited BMS presence in the country. "But how," asks Adrian Hopkins, "do we explain that to the ordinary Zairian villager?"

3

SEARCHING FOR GOD (pp9-10). The needs and opportu-

nities in the former Communist countries of Eastern Europe are obvious. The Baptist Union of Bulgaria has asked BMS to find pastors in what they say is a Macedonian Call. Teams made up of young people from European countries will be going to work in Albania this summer (see In View).



David Stockley has been looking at development projects in that country and David Sorrill (see In View) has been examining relief projects in Croatia. Many Baptists have loaded up lorries and vans and taken aid to Romania, Albania and now the former Yugoslavia.

In our enthusiasm for this area of mission nearer to home are we in danger of forgetting the ongoing needs in Africa, Asia and Latin America?

How do we take on new and essential work and at the same time remain faithful to long term work we have initiated and are committed to elsewhere?

4

CONTINUING IN PARTNERSHIP (p16)

Western missionaries brought Christianity to Thailand along with Western education and Western medicine. "But we need to move beyond cultural traditions imported from the west to develop a Thai

theology of worship."

This is the continuing dilemma of missionary work - removing cultural overlays from the essential gospel. Do we recognise this as a problem in Britain? Is the culture of our churches "foreign" to the majority of people within the wider community? How can we develop a truly late 20th century British theology of worship to replace that imported from earlier generations?

DDOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

Romans 12:1-21

PARTNERSHIP AND CO-OPERATION IN THE GOSPEL may be something we think we're good at, but are we? You probably are in partnership with other Christians at all sorts of different levels, perhaps without even realising it. Try and name them. Your list may be something like this:

- 1 Other Christians from other churches in your street or immediate locality.
- 2 Other Christians in your church housegroup.
- 3 Other Christians in your church.
- 4 Other Christians in an ecumenical partnership in which your church is involved.
- 5 Other Christians you meet up with at regional assembly or celebration type meetings.
- 6 Other Christians you meet up with at national assembly or celebration type meetings.
- 7 Other Christians overseas in a town your town is twinned with.
- 8 Other Christians working overseas that you or your church has contact with / Link-Up missionaries.

Which of these, if any, are the most important expressions of partnership? Give your reasons.

How is your partnership with them expressed? Is there more you could do? Where are the areas of omission?

vv 1-2 WORSHIP AND THE WILL OF GOD. In a recent Baptist Times article (7 Jan 1993) Cliff Richard

gives an interview and recalls a time when he was so moved by what he had seen in the areas where Tear Fund was working that he wanted to give up his career as an entertainer and go and work among the poor and needy. The Tear Fund nurse to whom he was speaking asked him if he could give an injection. "No" was the reply. "Then you would be useless overseas," she said, "You stick to what you do best, raising money, and making people aware of the needs." Can this reasoning be reconciled to sacrificial living?

What are the advantages of developing a national theology of worship as the Thais are done (p16)? What are the disadvantages?

vv 3-8 BODY LIFE. Do you know what your gift is? Is it something you feel happy about sharing with others or are you a little



embarrassed or coy about it? If you don't know, how do you think you can find out? Would your church actively encourage this? Are there others that want to find out their gifts too?

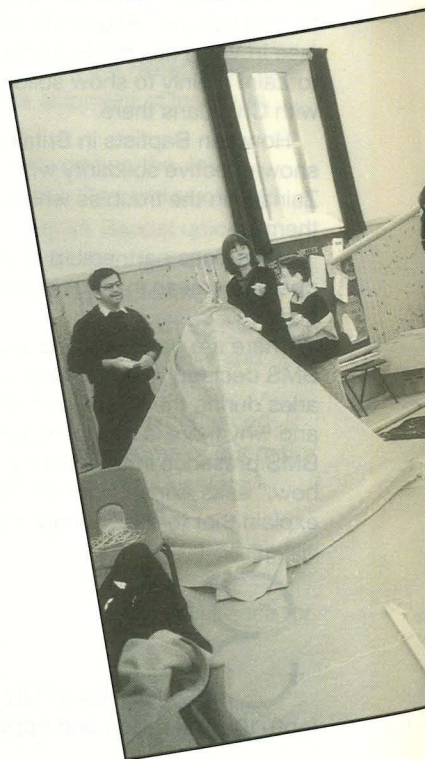
Is the reason that places like Bulgaria are appealing for workers that too few people are acknowledging their gifts or pastoring? or, is God not equipping people in the first place? Or, some other reason?

vv 9-21 OUTWORKINGS OF BODY LIFE. Which verses from this passage could you give as a "Thought for the year" to the Christians from a) El Salvador, b) Thailand, and c) Zaire? Give reasons for your choices. Are these the same verses you would choose to give yourself? Or not? What does this show, if anything?

v 9 LET LOVE BE GENUINE. Can you reconcile the freedom from western Christianity that has come to the Christians of Thailand (p16) with the attitude shown in El Salvador towards women? (p3) Do you think the female members of the Action Team will be stopped from doing the washing up?

v 11 NEVER FLAG IN ZEAL. (See Thailand article) Is it better that Christians should have evangelised Thailand in an insensitive way, than not evangelising Thailand at all?

v 13 TELLS US TO "CONTRIBUTE TO THE NEEDS OF THE SAINTS" AND TO "PRACTISE HOSPITALITY". Can you think of ways you can do this on a worldwide scale? Are there people or organisations you could lobby in the way David Martin did about the Bhutan refugee problem (p22)? Are there people nearer home we could help in a tangible way?



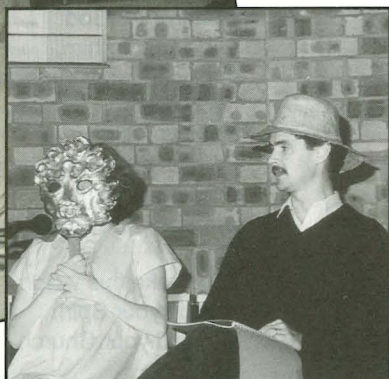
BMS MEANS CO-OPERATION

THE BMS was born out of the desire of a group of people and churches to work together to tell the world the good news of Jesus Christ. That has never changed. Today the Baptist Missionary Society exists to help Baptist churches in Britain to come together in world mission activity.

Through the BMS, local Baptist churches are working in partnership with Christians in 20 or more countries. Through these links there is an even wider networking. For instance, in the United Mission to Nepal 29 different mission agencies from many different countries are working together. In Brazil, BMS missionary David Brown is the "candidate" secretary for the Brazilian Baptist World Mission Board, linking us with another 133 missionaries in 26 different countries.

How can Baptist churches in Britain feel more part of this networking? The BMS World Mission Link programme has been designed with just this in mind.

Learning by experience at a Staff Team presentation



ACTION POINTS

1 WORLD MISSION

Is your church involved in World Mission Link? Are you using BMS materials regularly to inform people about world mission? If not, write for a Resource Catalogue so you can find out what is available?

Is your church part of a Link Up group? Are you linked with a BMS missionary? If not, write to Audrey Rowland at BMS for more information about the scheme.

2 LINK MISSIONARY

Do you know who your link missionaries are? What do you know about them? What is their situation like? What kind of community is it? Who are the Christian leaders they are co-operating with?

Read their latest letters. Are there ways in which you can feel more part of what they are doing? Learn about the people, their culture, their language and the needs and work of the church. In this way, make your prayers more intelligent.

3 LINK-UP GROUP

Start thinking now about how the churches in your Link Up group can make best use of your Link Up missionaries when they next visit you. Plan together. But don't wait for a missionary visit before arranging group activities. Write to BMS for the booklet *Mission Education - What can we do?* Contact your area or national representative who has a fund of ideas and a list of possible speakers to help you plan a good programme of mission education - for young and old.

4 WORLD WIDE

Each month, BMS produces a cassette tape of short interviews with missionaries or Christians

from overseas together with the latest news. It is designed to be used either whole, or in part, in a variety of ways. Extracts can be played in Sunday worship as an introduction to intercessory prayer. The interviews can be used as discussion starters in house groups. Or it can be played in total at a prayer meeting. It is another way of bringing an overseas voice and message into the heart of your church's life. Write to BMS today to order your copy

5 STAFF TEAMS

Make up a party to go to your nearest Room for Change Staff Team presentation.

Double Take

Worship

RESOURCES

KINGDOM COME!

- a resource manual for world mission.

Published by the Baptist Missionary Society, price £5 including p&p.

This manual explains what world mission is all about and sets out the foundations for mission education. It shows how to make a mission education programme work and gives some ideas for mission events.

Included in the manual are a series of Bible studies looking at the life and work of Jesus. The cassette, which is included provides introductions for each study - especially useful for small groups.

Then follows a guide to involvement in world mission through the BMS, resources for prayer and worship, and drama and role plays.

Available from the BMS at Didcot.

NOW READY!

PRAYING WITH MISSIONARIES

- a wall poster with map and photographs of our serving BMS missionaries. Free from BMS, Didcot.

TIME SHARE

- No, not an offer to rent a week in a São Paulo favela, or a fortnight on a Jamaican beach. Time Share is a commitment to take time to pray and to give. Send for the Time Share folder which includes 12 monthly envelopes to help you give to mission on a regular basis.



PRAYERS

Go before us, Lord,
in all our thinking,
In all our praying,
In all our doing,
That through the loving witness of
your Church
Your Kingdom may come
And the whole world own your
Name. Amen.

Heavenly Father, we give thanks
for the living, loving Spirit,
releasing us from old fears and
prompting us to new ventures. Fit
us by your grace to realise more
ardently the fellowship which is
ours in Christ, and to extend it
generously across all frontiers,
through Jesus our Lord. Amen.

Holy Spirit, join with us in our
learning about the people and
Church of meet with us in our
prayer and inspire it with your
power; strengthen our fellowship
with Christian brothers and sisters
in..... and unite us in the life you
bring, for the sake of your Son.
Amen.

*from the resource manual
Kingdom Come.*



A POEM- PRAYER FOR ZAIRE

I hear the cries,
countless souls unfold
who die without a name
their twisted bodies, already cold;
the earth its dead proclaim.

Where are you, Father,
why silence keep?
Don't you hear their cries?
... but now silently I see you weep
as on the cross he dies.

Come resurrected Christ of life;
break from the earth again.
Arise from Zaire's burning strife
and free them from their pain.

Richard Hoskins, February 1992

*The most high God does not live in
houses... Acts 7.48*

Not in buildings,
not in houses built of brick
but in people,
in the hearts of those

who live for God
and worship him,
the living, growing body of Christ,
people
from all nations
from all tribes and languages
working together
witnessing to God's good news.

Lord, take this vision
and by your Spirit
so build your Church.

David Pountain



LIFE IN COMMUNITY

BMS 28:19 Youth Action team working in Lille in the north of France is getting used to living in a community.

WE USED TO think that breakfast at 7.30 am was early enough until we arrived in Lille and discovered that breakfast is at 6.45 am. That's been the biggest shock to the system - besides the language.

Every day we eat together, pray together and do dishes together, and with all this sharing it's inevitable that we get colds and sore throats together too.

The whole routine is very structured and there's a great emphasis on creating a welcoming and homely atmosphere. This is because each community-house welcomes homeless people who need to become part of a "family" again, and also because the "family" here need somewhere they can call home too.

We usually spend three mornings/afternoons a week working at home, and between us we've been known to cook meals for 15, do basketfuls of ironing, paint doors, put up shelves, peel mounds of potatoes and do wall-papering.

ABEJ is where a lot of the community's work takes place. It is a sort of day centre where people who live on the streets can

come in and find a number of facilities available to them, such as a social worker, a doctor, a hairdresser, showers, a non-alcoholic bar.

There is also a service which gives people advice and help on how to get identity papers - essential in France in order to get a job and visas. This service is very important because ABEJ comes into contact with a lot of political and foreign refugees who are often here illegally.

ABEJ provides an address for people who live on the streets so that they can receive mail and the RMI (state benefit). During the winter months it will open its doors on Saturday and Sunday morning as well as the normal Monday to Friday, 9.30 am to 5.00 pm.

However, the ABEJ building itself merely provides shelter from the rain - sometimes all that is required.

Each member of the team works either a morning or an afternoon per week in the bar/reception part of ABEJ. It was difficult at first, working there, not knowing anybody and not having practised the language very much, but it was always possible to retreat to manning the drinks machine. However, after five or six weeks worth of experience we are all more at ease talking with the people we know and making acquaintances with those we don't. The drinks machine has, thankfully, become far less important to us.

*Above:
BMS 28:19 team
in France*



in relationship to the country as a whole, one per cent, but Christian work is proportionally much larger than that.

Only 44 per cent of churches have pastors. The CCT is working hard to train leaders but this takes time. We have asked help from our partner churches to find people to fill some of these positions.

We want to work in partnership with our sister churches. We envisage doing this through sharing resources and people, exchanging information in areas like Christian education,

developing AIDS crisis. We need to move beyond cultural traditions imported from the West to develop a Thai theology of worship in which traditional music and worship styles are used. We want a theological approach reflecting indigenous traditions and culture.

We also want to co-operate with many non-governmental organisations and churches to provide personnel, material resources and financial support in the area of human rights and refugee issues. The CCT is affected by the rapid change taking place in society. So we are working to build up individual congregations both for their own sakes and to develop the CCT as a strong and unified body of Christ where each member is significant. This will help us serve more effectively in witnessing to the love of God, sharing in God's compassion for all Creation.

This means sharing in a love that does not divide races, groups, traditions or cultures. Mission work that expresses this love is done co-operatively, with great sensitivity to the needs and intentions of the indigenous church.

CONTINUING IN PARTNERSHIP

by Dr Sint Kimhachandra, General Secretary of the Church of Christ in Thailand.

THE CHURCH of Christ in Thailand (CCT) is a union of mainline, Protestant denominations founded in 1934. In the beginning the CCT had 9,000 members in seven districts. Today, it has 61,900 members in 18 districts, served by 114 ordained ministers.

Thailand, traditionally an agricultural country, is very different from what it was even 30 years ago. Missionaries brought Christianity to an unchanged society, western education to an uneducated people and western medicine to people relying on superstition and local herbs. Today there is an organised Thai Church with Thai leadership. There are Christian educational institutions up to university level with Thai administrators and medical institutions with Thai directors.

The Thai church has developed its own structures and mission personnel today work within them at the invitation and under the direction of the Thai Church.

The Thai Church is very small

theological text books and human rights issues. Current projects include two programmes to strengthen relationships with our immediate neighbour churches - Laos, Cambodia Vietnam, Burma and southern China - and a project to help us respond to the

*A cross-over
of cultures in
Bangkok*



SEEING SURGICAL WARD STARS IN A NEW LIGHT

Isobel Strang looks at the importance of team-work at Patan Hospital, Nepal.

Non stop busy-ness; questions and more questions. Telephone calls. Life on the Surgical Ward is all go. But behind the dazzle of the surgical stars is the hard team work of the departments.

The Nursing Team is responsible for moment by moment situations, answering the questions of bed-side carers - relatives and friends. "Sister! The IV has finished." "What can I give her to eat?"

Each patient goes through Admission and is provided with permits to allow relatives to pass security. There are no ward aids to help with routine administration.

From the early morning there is busy-ness. Patients are stirred, got out of bed, made to walk, if only a few steps, and the beds made in preparation for the Doctor's Round. Relatives are sent away so that cleaning can be done.

The last thing patients want to do is move. Yet the early morning stirring means that their blood, and so their heart and lungs, start to move. This gets them going and puts them on the road to recovery.

The Physiotherapists make their presence felt. "Move up the bed a little. Now move your ankles." The concept of physical exercise for health is new, due to the hardness of life getting them to



move their ankles is a struggle! Temperatures must be taken, pulses felt, respiratory rates counted. "Take a deep breath, in through the nose out through the mouth," and if there isn't enough chest movement, then out come the sterilised tubes for them to blow through.

Sputum has to be coughed up. Checked. An essential part of the process. Wood fires, carpet factory dust, dirt roads, lack of education about smoking all reduce chest compliance. It is important to get them to clear their chests before the operation to help recovery afterwards. For recovery the correct procedure has to be performed. The medicine that the Doctor has ordered used. This involves many more of Hospital staff.

The Peon asks if he can take a patient to Ultrasound. The drugs trolley, made in the Maintenance Department, must be prepared for the regular rounds. Not only do the Nurses check the drug sheets, but the Pharmacy staff do too. Are the doses correct? Do we have this medicine?

There is the delivery from the Central Sterilising Department. "Are there enough sterile gloves? Can we get connecting tubes from the CSD? Shall I go and look on another ward for a catheter?"

The CSD provides the theatres with 100s of equipment packs for surgery every week. The Operating Room (OR) staff pack the dated packages away.

The OR staff phone for the nurses to send the patients to the OR. Nurses prepare them for surgery, shaving, washing and putting iodine over incision sites, removing jewellery and false teeth.

We only occasionally see into the sterile environment of the OR. When the patient has regained consciousness the Ward is phoned to receive the patients. The Nursing team goes into action. The patient, connected to all sorts of pipes, drains and tubes must be transferred to a freshly made, clean bed.

Cleanliness is maintained through the humblest yet most significant of jobs. The House Keeping Department provides the OR staff with clean clothes, clean sheets, fresh towels, wash bowls, sputum pots, cleaned sinks, disinfected floors.

We have had some amazing successes. One lad had a major artery cut in his leg. He required 36 units of blood (the Laboratory with its tests and Blood Store is vital to Surgical Ward life). Rushed to OR and with the blood of anyone compatible (and safe) he came to the Ward. Gradually life returned. We thought he would be brain damaged. The shock to the system and his general weakness subsided. The dressings, bed-side care, careful monitoring of the IV (intravenous fluid) and the gentle progression of exercise led to complete recovery.

When patients come with high fevers, swellings and a huge abscess, the X-RAY Department helps rule out deep, bone infection. All working together gets patients back onto their feet.

**"Measured by nothing less
than the full stature of Christ"**
*and yet most of us,
Lord,
settle for much less,
measuring our lives
by the standards of the world,
going our own way,
caring more about what people
think
rather than whether we are doing
your will.*

*Lord,
prepare us
for our Baptist Assembly
that it may be a time
when we listen to your voice
and understand the "unity
inherent in our faith",
the life we have together
in Jesus Christ.*

CALL TO PRAYER

will be addressed by the Archbishop of Canterbury and the speaker at the Wednesday World Mission Evening will be Dr John Sundquist. Dr Brian Haymes, who will be inducted as President of the Baptist Union of Great Britain, will address the Assembly on the subject 'The fulness of Christ'. The incoming BMS Chairman is the Rev Tom Bowman.

WEEK 17

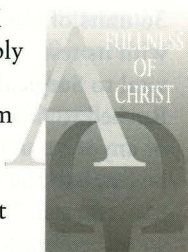
April 25-May 1
ZAIRE: NORTH
EQUATOR
The North

Equator Region is a densely forested area stretching some 200 miles east to west on either side of the River Zaire. Apart from Lisala, with an estimated population of 200,000, and the plantation towns of Binga and Bosondjo, the Region is one of settled small villages. It is divided into six CBFZ Districts. See Adrian Hopkins article (page 7) for an update on the situation at Pimu, the centre of one the districts and where Pastor Bombimbo is based.

WEEK 16

April 18-24
BAPTIST
ASSEMBLY AND
WORLD

MISSION FORUM
The Baptist Assembly this year is taking place in Nottingham at the University and the Royal Concert Hall. Apart from the business which has to be transacted each year, this year's Assembly will be the climax of the BMS BiCentenary celebrations. On the Tuesday afternoon the World Mission Forum begins. There will be six sessions of various seminars taking place from Tuesday through Wednesday to Thursday morning. Delegates will have the opportunity to consider many different aspects of mission. The Evening Celebration on Tuesday



WEEK 18

May 2-8
BANGLADESH:
CHRISTIAN
EDUCATION

The College of Christian Theology of Bangladesh (CCTB) was established almost 25 years ago. It is an interdenominational College which offers quality ministerial training for men and women called to Christian service, and attracts students from many different churches. The Principal is the Revd Simon H Sircar.

The CCTB offers not only full time courses, but also courses by extension. On November 7, last year, there was great excitement when the first class of students to be awarded the Bachelor of Theology graduated.

Christine Preston reports: "This is the culmination of the hopes, prayers and aspirations of the pioneers who founded the

college."

Another anniversary was celebrated last October by Valerie Hamilton. It is 25 years since she first arrived in Bangladesh. Now Convenor and Co-ordinator of Sunday School work throughout Bangladesh, she asks us to pray for the various meetings and children's camps which are being planned.

WEEK 19

May 9-15
BRAZIL: RIO
GRANDE DO SUL
AND SANTA

CATARINA These two southern states of Brazil are very different from the rest of the country. The population is more obviously European with a high percentage of Germans. This is seen in the Bavarian style architecture, particularly in Santa Catarina. It is also a more highly developed area and Santa Catarina has been targeted by the Brazilian Baptist Convention to stimulate church work. Church growth is slow and there is a need for a trained leadership with a vision for evangelism and church planting.

We reported last month on the work of Roger Collinson in Rio Grande. In the same state, at Porto Alegre, are Martin and Kathie Hewitt where Martin is teaching in the theological seminary as well as helping in local church work.

John and Maria Dyer move to a new work in Santa Catarina later this year, where Chris and Marion Collicot, based at São Bento do Sul, are involved in Association work.

Vince and Sadie MacDougall have moved to the town of Joinville. "We are working with the First Baptist Church, helping to plant an urban church. With us we are ten members and began with an evening Gospel Service on November 8.

"As our small group begins to pray and to invite their neighbours and friends to hear the gospel, we need your prayers of faith as we trust God for the increase."

1993 PRAYER GUIDE UPDATE



BIBLES IN CHINA

May I thank Mr David Brooke (Viewpoint, January 1993) for his reply to "The growing church in China" and also for his love and concern for the believers there.

The Amity Press (a joint venture between the United Bible Societies and the China Christian Council) was created with the permission of the People's Republic of China (PRC) to print Bibles in China. One reason was so that it would not be necessary to smuggle Bibles. In order to encourage the establishment of this press, the PRC allowed all the



machinery to enter China exempt from customs duty and sales tax.

No one claims that the number of Bibles printed in China fully meets the need, but the miracle is, approximately 1.5 million copies are being printed annually, and permission has just been received for that number to be increased by 650,000. The total number of Bibles printed in China up to January 1993 is approximately seven million.

No Bibles are sold through shops, they are distributed by post, or through 24 distributions points across the country. The price is subsidised by the UBS who provide the paper free, that

the price of a pocket Bible is less than 50p.

Those who smuggle Bibles are regarded by the Chinese government as part of "the hostile foreign forces" and consequently the courier recipients in China are in danger of being arrested and imprisoned. Foreigners may retreat across borders but desirous believers face the consequences. Also the leaders of the church have to apologise to the communist authorities for the illegal activities of overseas Christians who deliberately flout Chinese law. There is a legitimate need for more Bibles, but any illegal method of supply cannot be God honouring, and can be counter productive by drawing persecution to the Chinese recipients.

Within the last six months the Amity Press, with the blessing of the China Christian Council, has entered into an agreement with East Gate Ministries International - a USA organisation who assist house churches to print 1,100,000 scriptures over the next five years especially for house church believers. The Revd Doug Sutphen, chief operations officer of the EGMI and a former smuggler, said, "The era of Bible smuggling is now past and the era of communication, co-operation and trust has begun."

This agreement named "Project Light" was announced in USA by Revd Ned Graham, son of Billy Graham. It is hoped that organisations like Open Doors will cease Bible smuggling into China but rather support the UBS in supplying the need legitimately.

Mike King, production manager at the press who previously served with YWAM, said "We could use five presses in China, the size of this one." The Bible Society in Australia has prepared an excellent twelve minute video on the Amity

Press entitled "Miracle in China" and this is available at the British and Foreign Bible Society, Stonehill Green, Westlea, Swindon, SN5 7DG. Mr Brooke and I both visited China last year but we were in contact with two different aspects of the Christian situation. One was with the "Underground Church" with its thousands of house churches, and the other with the "Open Church" with its 9,000 and more overcrowded churches, thousands of house churches, 13 theological seminaries with 770 students in training for the ministry. It behoves us all as overseas Christians to appreciate that the church in China contains both aspects and that in the wide expanse of this great country there are not only places of persecution and difficulty, but areas of great progress, advancement and growth within the Protestant church.

Our Baptist denomination stands for "evangelism and freedom" and our Missionary Society has sown the Gospel seed in China. This seed is bearing fruit. There are many churches in the three provinces in which the BMS worked - Shaanxi, Shanxi and Shandong who are glad to look back to their BMS connections and are maintaining their witness as part of the believing fellowship in China. It is wonderful to see the fulfilment of our Lord's promise - "I will build my church." All that the church requests of Christians abroad is fellowship in prayer; support for its scriptures programme through the UBS and the Amity Press, and a spiritual understanding that they are seeking to serve the living Christ in a communist environment.

David R Edwards, (former BMS missionary in China and Bangladesh).
New Zealand

BI CENTENARY EDITION

A HARMONISER

The Principal of the London Bible College (Peter Cotterell) wrote in the October Missionary Herald condemning other religions.

I did not appreciate his approach at all and hope I never see another article like his in the magazine. We must respect other beliefs and the people who hold them. Intolerant attitudes can only lead to disharmony. I am unashamedly a harmoniser.

Madeleine Channer
Ilford Essex

DISAPPOINTED

I have just been reading the BiCentenary edition of the Herald (October) and enjoyed it. Peter Cotterell's article is excellent. The cost of mission is challenging. Denton Lotz's story about D L Moody is good ... but why is Michael Taylor's article included when he refers to being "thoroughly ecumenical ... our roman Catholic sisters and brothers"? Does he mean that we stand shoulder to shoulder with the Roman Catholic Church in a missionary enterprise to preach the gospel of Jesus Christ? Surely this is impossible for there are two distinct gospels here.

Peter Cotterell states, "Jesus is the only way." Surely the Roman Catholic church teaches that men are made right with God by joining the church. Christianity teaches that men are made right with God by joining Christ. I was disappointed to read Michael Taylor's comments.

John O McIlvenna
Carrickfergus
Northern Ireland

VIEWPOINT

OPPORTUNITIES OVERSEAS

EDUCATION

CHINA

TEFL (English)
Teachers for work
with the Amity
Foundation for July
1994.

INDIA

Volunteer Teacher of
Western Music for
Vellore, South India.

NEPAL

UMN - Assistant
Education Secretary,
Geography teacher,
Primary tutorial
teachers.

INF - Teacher, Head
Teacher for
Administrative and
Support Services
Project.

ADMINISTRATION etc

NEPAL

UMN - Personnel
Secretary, Training
and Development
Consultant, Treasurer.

INF - Treasurer.

SWITZERLAND

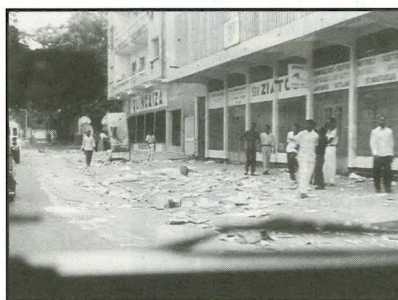
Business Manager,
with German, for
Rüschlikon Seminary.

For more information
on these and other
openings for service
please contact Janet
Claxton, Baptist
Missionary Society,
Didcot.

UPDATE ON ZAIRE

At the end of January, chaos came to the Zairian capital of Kinshasa as troops went on the rampage once again. More than 100 people were reported killed and many foreigners left the country.

The troubles were sparked off by the President's attempt to introduce a new two



million zaire note, worth about £2. The Prime Minister, Tshisekedi, said they would only add to the country's inflation. When market stallholders refused to accept them from army wives the soldiers rioted.

The plane carrying BMS missionary Steve Green, who was on his way to visit Kimpese, flew over Kinshasa and landed at Brazzaville on the other side of the river instead. He eventually arrived in Kimpese, but Gwen Hunter, who had gone to the capital to meet him was stranded there for a few days and stayed with Ruth Montacute, head of the British Association School. John and Rena Mellor, at the International School of Evangelism, although not far away, were undisturbed by the troubles.

All Baptist churches in Britain were asked to pray for Zaire on February 7. Pastor Koli, President of the Baptist Community of the River

Zaire, said how very much Christians in Zaire appreciated this concern. As it happened, by that Sunday a semblance of normality had returned to the city and most people were able to get out and go to church.

BMS Overseas Secretary, Angus MacNeill flew to Zaire on February 11 mainly "to show our solidarity with Baptists in Zaire."

ARREST OF PASTOR

Descriptions of the arrest and imprisonment of pastors makes one pause, especially when it is one's own city.

In January, the pastor of one of the growing Baptist churches in Dhaka, Bangladesh, spent some time in the central jail. He had been refused bail after being arrested on a fabricated charge.

His testimony, when visited by his wife, was to the open hearts and minds of the university professors who shared his cell.

Around the city churches, those who met to pray for this pastor faced the challenge, "Are we ready for when this happens to us?"

MUSLIM GATHERING

The second largest gathering of Muslims in the world took place in Dhaka in January when 2.1 million people congregated for the bi-annual *Biswa Ijtema*. It took place at the time when Baghdad was again being bombed

and when a mosque in Benares was being threatened with destruction following the Ayodha incident.

125 YEARS OLD

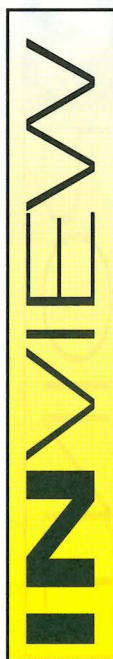
Most of the 54 members of Mymensingh Baptist Church were joined by family and friends in November for a weekend celebration for their 125th anniversary.

For the last 110 years the church has been linked with the Australian Baptist Missionary Society and through them is part of the Bangladesh Baptist Fellowship. However, it was founded by BMS missionaries.

An impressive list of 27 missionaries have been involved in the work and witness of the church dating back to 1867. Before that, William Robinson made an eight day boat journey from Dhaka to the small town of Mymensingh on the bank of the mighty Brahmaputra. The 80 mile journey today takes less than three hours by local bus and Mymensingh is a thriving district town.

The church continues to be challenged by the needs of this expanding city because it has remained relatively unresponsive to the gospel whilst many new churches have been planted in the surrounding area.

The weekend of celebration was supported by local dignitaries including the mayor, the local member of parliament, church leaders from the Anglican and Roman Catholic communities as well as



many Baptists. The music was led by the youth choir from Mohakhali Baptist Church where Mark Binney of the 28:19 Action team had a considerable input last year.

The focus of the celebration was to continue looking forward to Jesus who is the author and finisher of our faith and to be courageous in responding to the challenges of tomorrow.

GRAVE DISCOVERED

The grave of Thomas Burchell, famous BMS missionary to Jamaica, has been found in Abney Park Cemetery, Stoke Newington, London. The original gravestone had been broken and so a new one has been erected by two of his great-grandchildren, David and Elizabeth Edmonds. It reads:

SACRED
TO THE MEMORY OF
REVEREND THOMAS-
BURCHELL
WHO AFTER
LABOURING IN THE
ISLAND OF JAMAICA
AS A BAPTIST
MISSIONARY FOR
TWENTY TWO YEARS
DURING WHICH HE
FOUNDED
NUMEROUS
CHRISTIAN
CHURCH
TOGETHER WITH DAY
AND SUNDAY
SCHOOLS TOOK A
PROMINENT PART IN
ACHIEVING THE FREEDOM OF
THE SLAVES AND IN
PURSUING THE HOLY ENDS
OF HIS MINISTRY
WAS COUNTED WORTHY TO
SUFFER SPOILATION AND
IMPRISONMENT DIED IN THE
CITY 16TH MAY 1846 IN THE
47TH YEAR OF HIS AGE.

HELP FOR CROATIA

Former BMS missionary David Sorrill visited Croatia at the end of January at the request of the Society. The BMS was asked to send someone qualified to assess, evaluate and make proposals so that Baptist relief work there could benefit from a large sum of money donated by the Hungarian born US speculator, George Soros.

David Sorrill, based at Varazdin, north of Zagreb, has been examining two Baptist relief networks. Duhovna Stvarnost, operated by Dr Branco Lovrec, President of the Baptist Union of Croatia is a reception centre for refugees. *Moja Blizniji* (My Neighbour) distributes many different kinds of aid, most of which arrives in the country through the work of small, independent charities linked with churches throughout Europe.

In order to benefit from the Soros gift, any programmes put forward by Baptists must be within Bosnia-Herzegovina and for the benefit of Christians and Muslims alike.

ALBANIA

Baptist Young People from all over Europe are being challenged to spend some time in Christian service in Albania this summer. The delegates to the EBF's Children's Workers and Youth Secretaries conference accepted this challenge after hearing from BMS missionary, Chris Burnett, who is co-ordinator of the Albania project sponsored



Chris Burnett helps unload aid for Albania



jointly by BMS and the European Baptist Federation.

Chris said that there was not much time to organise the teams but "things change very quickly and there is an urgent need to make the most of the opportunities while they are still available."

The aim is to have five teams spending four weeks in Albania in the three months from July to September. They will be engaged on two main projects. One is manual labour, sharing in agricultural work by digging drains or helping to bring in the harvest, or plumbing work replacing toilets in a school.

The second, in the capital Tirana, is to engage in street evangelism using drama and a coffee club providing facilities for a drop-in type ministry.

At the beginning of February, BMS missionary, David Stockley, went to Albania to assess the possibilities for agricultural and development work.

CHECK OUT

DEPARTURES

Iain and Karen Gordon to Nepal

Stephen Green to Zaire

Andrew and Jenny Wilson to Cameroon (seconded to European Baptist Mission)

VISITS

David Martin to Nicaragua and El Salvador

Reg and Maire Harvey to Canada

John Passmore to Italy

Angus MacNeill to Zaire

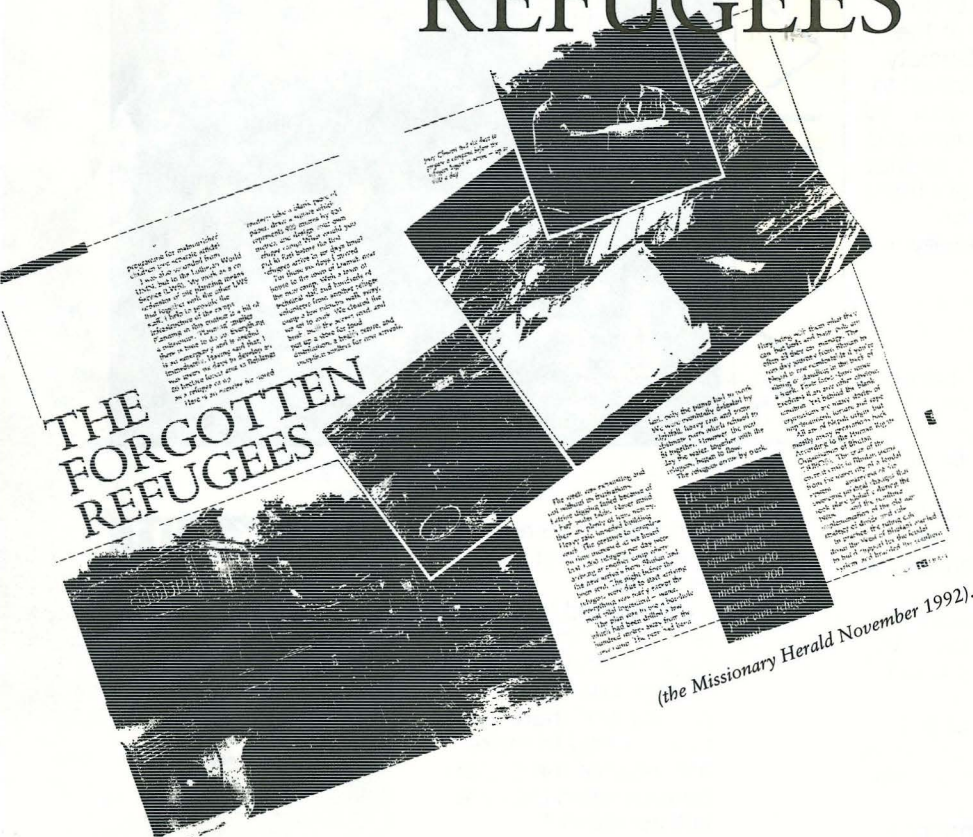
LEGACIES

Eva Humphries	500.00
David Williams	300.00
Mrs I M Dunmore	200.00
Mrs D S Ince	2,000.00
M Abbott	500.00
Adaleina Herbert	1,000.00
Miss Eurfron Griffiths	1,502.93
Miss M Petty	4,732.52
Legacy Tax	8,709.14
Mrs Kitty Angel	5,157.03
W M Bush	20.98
Mrs Alice Louise King	50.00
Kathleen Pike	527.96
Mrs I W Barrett	750.00
Mrs Alice Lees	500.00
Mrs Eleanor Baker	47.66

GENERAL WORK

Maidstone: £54.00; Badge Making Machine Funds: £41.00; Sale of plants at Baptist House: £10.24; Paulton: £2.50; Southend on Sea: £10.00; Durham: £40.00; Anon: £10.00; Anon: £20.00; Anon: £20.00; GAYE Voucher: £58.45.

NEW INFLUX OF BHUTANESE REFUGEES



the King is becoming more rigid in his attitude and the renewed expulsion of ethnic Nepalis would seem to confirm this

LAST NOVEMBER, David Martin, BMS Assistant Overseas Secretary, wrote to Robert Jackson, the local Didcot MP, about the Bhutan refugee problem enclosing a copy of Jerry Clewett's article in the November Herald.

"We would be grateful to learn of our own Government's assessment of the situation in Bhutan which has resulted in 100,000 people being forced to leave the country. Further, we wish to know of any action being taken to call the Bhutanese Government to comply with the United Nations' Declaration on Human Rights," he wrote.

Robert Jackson passed the correspondence on to the Foreign and Commonwealth Office and in January Mark Lennox-Boyd, the Parliamentary Under Secretary of State, responded.

"We share your constituent's concern about the refugees from

THERE ARE NOW six camps and all are full, the last one, at Beldong, becoming full at the end of December. That leaves us with a problem because new land has not yet been allocated by the government of Nepal.

New arrivals are having to crowd into the existing camps, which is not good for health, because minimum space standards as laid down by the World Health Organisation cannot be met.

The influx of refugees is again increasing after a lull between October and December and currently averages around 100 each day. The total now in the six camps is 75,000.

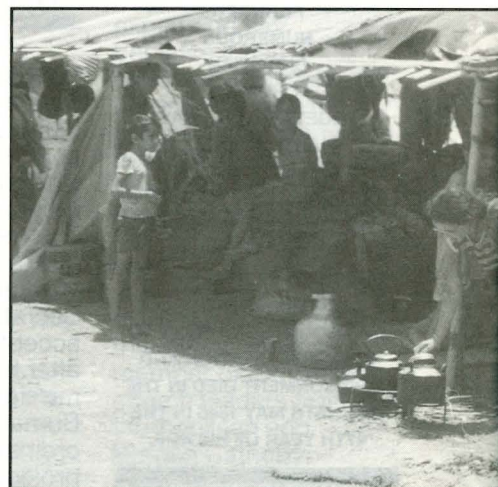
The problem is not easy for the government of Nepal. Although we press them for more land for the refugees, they are also mindful of the lack of land in Nepal and the existence of many landless Nepali people.

Writing from Damak in south east Nepal, Jerry Clewett reports on his continuing work with refugees from Bhutan

The land given so far has been forest land, but refugees need firewood for cooking and 75,000 refugees need a lot of firewood. The local forest therefore becomes endangered. This problem should be reduced since it is the intention to distribute kerosene stoves and kerosene supplies to all refugees.

A solution to the cause of the refugee problem does not seem imminent. It was planned for the King of Bhutan to meet with the Prime Minister of Nepal at a regional conference, but that has now been postponed indefinitely due to the political problems in India. If anything, the noises coming from Bhutan indicate that

Newly arrived refugees from Bhutan in Goldhap camp



Bhutan who are now living in camps in Nepal. Members of the British Embassy staff in Kathmandu have visited the camps and we are continuing to monitor the situation closely. We are giving help to two organisations, the Save the Children Fund and Action Aid, who are helping with the refugee problem. The Nepalese Government have not asked for our help but we are ready to consider any request sympathetically.

"As you may know, we do not have formal diplomatic relations with Bhutan at their request. But we and other donors have taken suitable opportunities to express our concern to the Bhutanese Government about the refugee problem. We also welcome the visit of Amnesty International to Bhutan in January at the invitation of the Government and the maintenance of a dialogue with them. We shall continue to follow developments closely and we hope the Government of Bhutan will take effective measures to resolve the refugee problem."

Jerry Clewett, a BMS missionary working with the United Mission to Nepal, was seconded to the Lutheran World Service to co-ordinate the planning of refugee camps. At the same time, another BMS worker, nurse Ruth Berry, was seconded to Save the Children Fund (UK) to take responsibility for health care in the camps.



M A K I N G W A V E S M A K I N G W A V E S M A K I N G W A V E S

M A K I N G W A V E S

MISSION AS PARTNERSHIP

Thomas Tellez from Nicaragua believes national Christians should set the priorities.

THE MODEL of Christ was that of training leaders to carry on the mission. He came for a limited period of time. He didn't do for himself all that needed to be done, he trained his disciples and he sent them to perform the job.

We believe that the person-centred missionary model, where the missionary was the decision-maker, he who had all the solutions, is over. The imperative of development indicates the need for training local people, so that they should be capable enough to take over the responsibilities.

For so many years we have been seen as fields, where we are only able to accept decisions "made from outside." Changing this perception to one of partnership implies that we, one of the partners, have something to contribute, have ideas, have personality, have aspirations and dreams, as well as potential and capability to analyse and to decide.

Even if our priorities, as we see them, are not the same as the priorities of the experts coming from outside, such local priorities deserve attention, study and development. On the way, both sides will learn to evaluate and to get the priorities right.

It is hard for many missionaries, and also for sending organisations, to accept this new role where the decision-making is by national Christian leaders and the resources are offered from overseas in order that we may achieve our priorities.

Of course, there must be dialogue and listening to advice from both sides to assure co-ordination and agreement. However, the time has come when the sending bodies have to give us responsibility and let us be the decision-makers.



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M I S S I O N A R Y

HERALD

A P R I L 9 3

28:19 ACTION
TEAMS AND
CHANGED
LIVES

YOUNG
PEOPLE

FROM
ISOLATION TO
RECONCILI-
ATION

NEWS

YOUNG
ZAIRIAN
REFUGEES
SPEAK OUT!



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover. Carey the Android from the LOUD Tour, 1992. The tour arranged by BMS with the Oasis Trust, challenged young people about world mission. It was seen by over 6,000 people, many of whom made a commitment to get involved in God's mission of love to the world.

HERALD PRICES MADE CLEAR!

You will by now know that the Herald increased in price to 35p a copy this year. We realise that whilst we told Church Magazine Secretaries of the changes, we didn't tell you the reader! So, to clear up any confusion, here is the scale of prices of Herald subscriptions for 1993.

BULK CHURCH ORDERS

If you order the Herald through your Church Magazine Secretary, the cost of a year's subscription (which is ten issues) is £3.50.

INDIVIDUAL ORDERS

If you order the Herald directly from BMS, you also pay for postage and packing and the cost of a year's subscription (which is ten issues) is £7.10.

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The BMS shares in mission with:

Albania	France	Nicaragua	Angola	Hungary
Sri Lanka	Bangladesh	India	Thailand	Belgium
Indonesia	Trinidad	Brazil	Jamaica	Zaire
El Salvador	Bulgaria	Nepal	El Salvador	Zimbabwe

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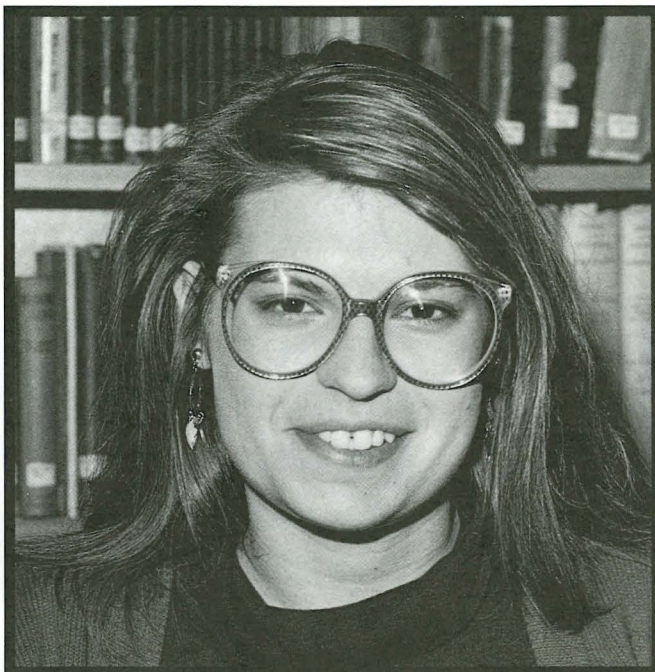
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Clare Hutt - from Doctor to Divinity student through 28:19 Action Teams

IT TOTALLY CHANGED MY LIFE!

Clare Hutt went to Jamaica in 1990 as part of the 'pioneering' 28:19 Action Team. She is now studying Divinity at Aberdeen University.

Looking back I can see how the 28:19 experience has totally changed the direction of my life. Firstly in terms of career - from doctor to divinity student! The experience of studying at the Department of Mission at Selly Oak Colleges, Birmingham, before going to Jamaica, provoked a lot of questions and challenged me to take this study further - hence I'm here now and really enjoying grappling with those questions and a host of others.

I am particularly keen to study missiology further and looking at Liberation Theology raises the very questions of how we study theology at all - how much does our tradition influence our thinking? What insights of faith can we learn from the world-wide church. Anyway all this has led me on to spend next year at the Baptist Theological Seminary in Switzerland. I never knew I'd have the confidence but can't wait to study in a more international environment.

What about when I finish studying? Well the idea of further overseas work is a real possibility. It may be a scary prospect but as I have more and more contact with people from different cultures, I feel God is really speaking to me.

My time in Jamaica has given me the courage to face God with the hard questions of life and death, and to realise the closeness of His presence working in the world. I returned from Jamaica very fired up with concern for

The next century of mission is *now*." So states Lois McKinney writing in the current issue of *Missiology: An International Review*. She believes that "missionaries in the 21st century are not far off creatures from outer space who will someday inhabit our planet. They are today's children from around the world who are learning about missions in church education programmes." She is right. That's why this month we devote our pages almost exclusively to young people in mission.

A large number of 20th century BMS missionaries were inspired and recruited through BMS

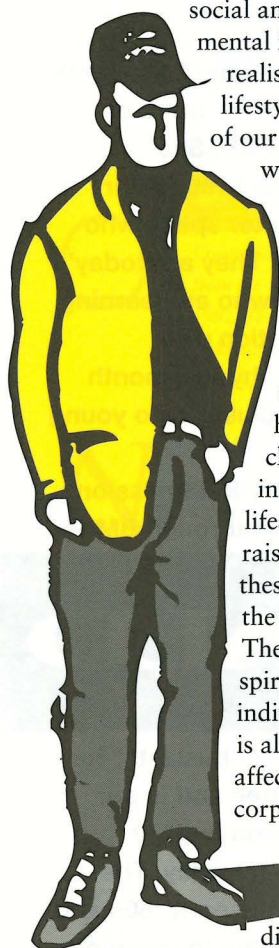


Summer Schools. Many of the "enthusiasts" for mission on the General Committee and in our churches also caught the "mission bug" at Summer School. But that was yesterday. The Schools lost their popularity in the early '80s and we have had to find something new to replace them.

Young people were drawn in large numbers to the 28:19 and LOUD tours designed particularly for today's youth. During both tours they were challenged to think about the future of their lives and their Christian commitment. The response was tremendous. A large number of enquiries were received about Christian service at home and overseas.

The 28:19 Action Teams grew directly out of the first tour. Already many young people have received a "taste" of mission overseas, some for six months and others as part of summer teams. The experience has changed them. "I shall never be the same again," is the most frequent comment we receive. Some of them will eventually offer for longer term missionary service. Most of the others will spend a lifetime feeding back their world church experiences and their missionary enthusiasm into local Baptist churches.

"The next century of mission is *now*." What young people discover about the world church today is crucial as we move towards 2001 and beyond.



social and environmental issues, realising that our lifestyle is also part of our Christian witness. I must have been very unbearable to live with but gradually that energy has been channelled into my own lifestyle and into raising some of these issues in the University. The Gospel is spiritual, freeing individuals, but it is also social, affecting the corporate

dimensions of our socio-political system. That we can be used here and now by God in His work of building his Kingdom is mind-blowing and exciting. Looking back sharing with the Jamaican congregations gave me a real sense of the dynamism and vitality of the Christian faith.

It's easy to forget the harder times whilst on the 28:19 Team but they were all very character building situations to learn from. My experiences have opened up many opportunities such as working in America with economically disadvantaged children and now as a community worker running an after school club on one of the local estates.

The six of us are still good friends (believe it or not) and it's great to be able to meet up and still feel that team support and encouragement.

Jamaica now seems a very long way away and its hard to evaluate how it has changed me - perhaps you need to ask that question to the people that know me and my

lifestyle.

I have a real concern for the world-wide church but realise how little I appreciate the situation in other countries yet am eager to learn more of the experience of Christians across the world.

"My time in Jamaica has given me the courage to face God with the hard questions of life ... and death."

Street outreach from Lille Baptist Church, France

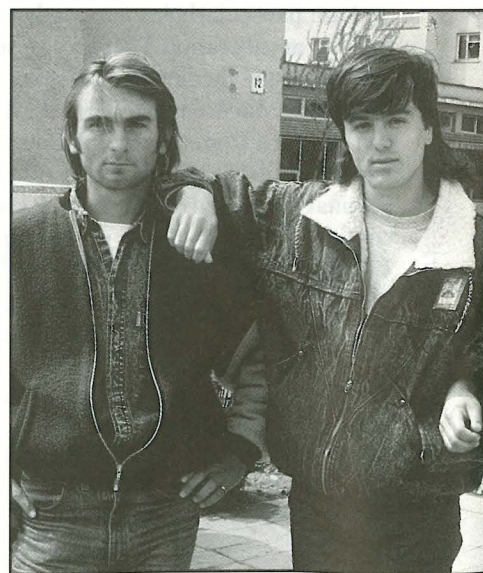


NOW I KNOW WHERE I'M

by Jean-Luc Melotte *Jean-Luc knew isolation and struggle through living on the streets of Lille, France. Last year he found a new life.*

I KNEW AT the age of 13 that my parents were not my real parents. I felt so confused! My brother and sister told me what they had endured before the three of us were placed. I was six months old and they were several years older.

In a little village in the Pas-de-Calais, our family was quickly picked out by the neighbours and social workers. Our parents were





HOW M GOING!

drunk day and night and the atmosphere at home was bad. I cried and yelled in a corner because of noise and hunger; my brother and sister were beaten by my parents who were aggressive through alcohol. One day, a neighbour, cheesed off with all the yelling, got in touch with the police. All three of us were placed with other families by the Social Services. I was six months old, puny and closely watched over by a doctor.

What I had heard about my real parents didn't make me want to know them. On the contrary, everything had gone very well

with my new parents and their three boys. However, in 1986 - I was 15 years old - I lost my adoptive father.... and I lost my head! I dropped out of school and started to hang around the bistros with my mates. I gave a lot of grief to my foster mother who resigned herself to appealing to an educator. I was placed in the home of a Belgian where they tried to make me study using every trick in the book. Impossible! Nothing could be done! I no longer wanted to! In the end, I found work in catering. I lived in an apartment with two or three friends.

After three months, I became aware of some petty drug trafficking in the restaurant and I got involved. I served the customers and smoked my hash behind the kitchen. The chief cook was the general dealer and the owner injected herself with heroin. When I finished work, sometimes at one o'clock in the morning, I was in a sorry state!

One day, I chucked it all in, walked out and went off to see what was happening in Lille. It was November 1991. I stayed for one week in a hostel ... and I said to myself: "Better the slave-galley than the hostels!" I quickly joined a gang of drop-outs who hung around the station. About a dozen of us squatted in an apartment close to the Commercial Market. We ate what we'd succeeded in nicking from the supermarkets. We got high on hash or shoot (heroin), according to our finances, by the light of a candle and we curled up on our mattresses. One evening, someone turned up with a stolen car. We filled it up by siphoning petrol from another car and went for a ride, which ended up.... in the police station. I was high and trembling. After raiding our squat, they released those who, like me, had no drugs or arms on them. Our squat had been bricked up, but our gang found another one a little further away.

I had become familiar with "Abej-Solidarits" (the social ministry of Lille Baptist Church) and one day, I thought, "I've just about had enough. Before it turns bad, I want to settle down and make something of my life." I asked the Abej team for help and they suggested to me that I should be looked after at "l'Alliance", one of the places of community life of "la Communaut de la Reconciliation" (Community of Reconciliation). I arrived there on 5 January 1992, ready to get out again if it

resembled a "home"

When I take stock, I can say that this stage of my life was an incredible chance. In April, it was possible for me to be taken on as a kitchen hand at the Sernam. I work in the self-service, preparing the dishes, doing the washing-up, cleaning the cookers. The atmosphere is good and I hope that I shall be kept on permanently. I am, little by little, letting myself be tamed by this community and learning about life full of faith in God.

However, I almost spoiled it all by several relapses. My problem? A desire to steal money and to blow it immediately! The past leaves its mark. One day I took advantage of the growing trust in me and I forced open a drawer where I thought I might find some money. I was suspected of doing it. I denied it...but was even so given several days to reflect on it... outside of the Community. I spent several terrible nights in a squat, near the Porte d'Arras, haunted by the knives and syringes of those who, by force of circumstances, I found myself among once again. It was a great shock. Looked after anew at l'Alliance, I became very keen on honesty. I even made sure my Metro tickets were punched. I am not going back! I am happy to commit my life to the Lord and to see what He will do with it.



Another thing: the reunions with my brother Joel. The last time I'd seen him was when I was six months old. We described ourselves over the telephone and arranged to meet at the station.

"Now then, is it you, my brother?" we both said simultaneously. He showed me photographs of my real mother, of my sister's wedding, etc... Briefly, I understood better from where I came, but I know even more where I am going!

from Vivre Ensemble, the magazine of the Community of Reconciliation.

28:19
Action
Team
working in
Lille,
France



WELCOMING PEOPLE IN

A 28:19 Action Team is currently helping the community in Lille. This is how the Team members feel about it.

Community life is all about sharing Jesus' love practically with others, and therefore one of the most important aspects of the community life here is welcoming in the homeless, the less fortunate, drug addicts, ex-prisoners, etc., from Lille. Through this they are able to offer these people not just a roof over their heads, but also the chance to be part of a family again.

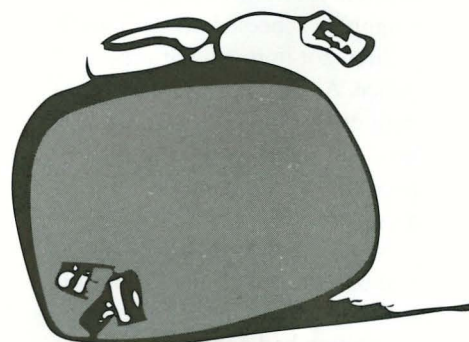
Living here now, we are able to see the end results of people who have been helped by the community. Mustapha who lived at La Corde last year spent six months in prison two years back due to stealing. The Mustapha you talk to now is a very different man from the drug addict that he describes in his testimony.

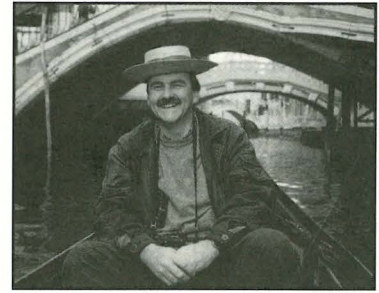
Seeing how the community really does help those in need is exciting, but for us, living in the

community day in day out with those welcomed in from off the streets is hard. It demands a lot of time spent looking after them, being patient, and usually not seeing many positive results as people do not change overnight.

For example, Monsieur Jean has been living in La Corde for a year now, whereas before he was an alcoholic on the streets for 15 years. He still drinks and begs and when he returns home drunk it is very hard to see what has changed.

However, I think that we've learnt so much more about the importance of every life from living in the community and that where people are suffering and broken we need to learn to keep on giving and forgiving however frustrating it seems at times.





John
Passmore,
28:19 Action
Programme
Co-ordinator

YOUNG GIFTED AND OVER THERE

For three years, the 28:19 Action Team Programme has thrown young people in at the deep end of world mission.

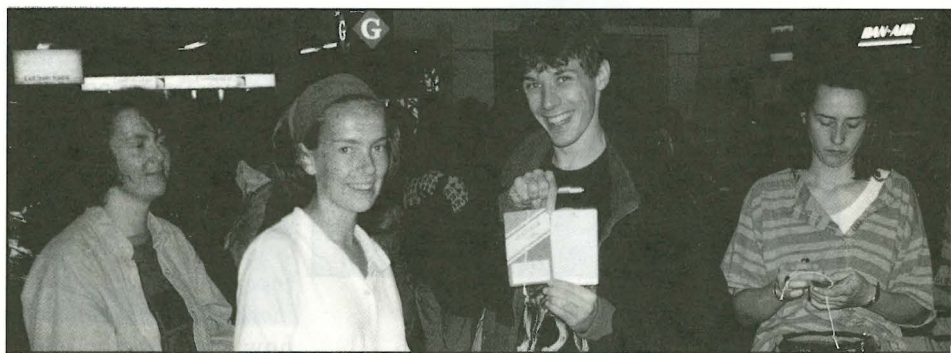
The scheme raises questions. Can young people contribute anything? Are young people too green to make a good impact? What do young people get from their experience? Is it worth the money?

Here, John Passmore, the 28:19 Action Team Co-ordinator, reflects on how and why the scheme came about and on its future.

Why did the Action Team Programme come about?

There were always a number of people in the 18 to 21 age range asking if there were opportunities to work overseas. Then the 28:19 Tour with Steve Chalke and Martyn Joseph challenged many young people to get involved in world mission.

We realised that our existing volunteer scheme only catered for those who had some skill or expertise to offer whereas the majority of those applying were taking a year out between school and further



education or employment. They had no particular qualifications or training but were enthusiastic about their faith and had energy to offer to the task of mission.

The 28:19 Action Programme was designed to provide a vehicle for these young people to become involved in mission and work in an overseas situation for a period of six months.

Who applies to be on a team?

This scheme has been running for three years and the majority of people on the teams are taking a year out between school and college. Some have finished further studies or even given up jobs to join the teams.

The age range is from 18 to 25 years old. That may seem narrow but the existing volunteer scheme

continues for those above the age range or for those who wish to work as individuals.

What do the Teams actually do?

This ranges from helping build a house in favelas in Brazil to working in the Neurology Department Library of a hospital in India; from teaching in a school for missionaries' children in Asia to helping those who have

dropped out of formal education in Jamaica to read and write; from producing radio programmes for a local Christian radio station to digging a baptistry; from working in a Centre for the Rehabilitation of Paraplegics to joining an evangelistic team at the Winter Olympics; from typing reports in an office and cataloguing the archives to working on the streets of a city with alcoholics and drug abusers.

What is the benefit of the scheme?

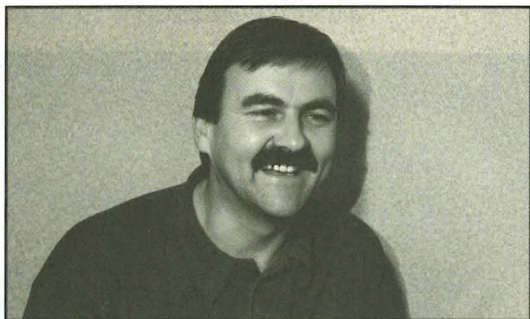
For many of the young people this will be their one opportunity to be involved first-hand with an overseas church. Yet there are others who are maintaining the link with the country they visited and are planning to go back again

for short visits.

For some it has meant changing the course of study they had previously planned and they're now training with a view to further missionary service.

Six months is a short time and that is recognised both by the volunteers and their host countries. Yet it would be unfair to say that the young people are not able to make any contribution during that time. Even in countries where volunteers have had to learn another language they have tackled that problem and been able to communicate even to the point of some leading services and preaching.

It has been good for the host country to see people giving up time and even paying to come and join with them offering what they



have in the work of mission.

It has challenged young people in some countries to see young people coming from Britain to join with them and do some of the jobs which no-one else really wanted to do.

So the learning is a mutual experience?

A team of six young people joining a small struggling church even for a short period has been a tremendous encouragement to the people. They've seen what is possible and have been challenged to take on new ways of outreach.

The young people from Britain have also been challenged and realised that they do not have all the answers. They have seen how much young people in other countries are doing and contributing to their own churches and the volunteers' own spiritual life has been deepened as a result. Many

return as changed people following their experience with the partner church and they are now better able to understand what it means to be a follower of Christ.

How is team preparation organised?

The young people come together for one month of training and preparation before they leave. They learn to work together as a team and are given resources to help them deal with situations they are going to encounter.

In many cases the host country wait to receive the Team before making final decisions about what they will actually be doing and where they'll be living. The volunteers are then able to help in the process of deciding where they will be best used and the things they most successfully can do.

So is it a scheme that's coming up roses?

Not all experiences have been positive and there are some places where the scheme has not worked as well as in others. But five of the countries who have previously received Teams are asking for more! This says something about how they feel the young people have made a positive contribution in their countries.

The scheme hasn't always been easy for the young people. Some have struggled through the six months overseas. Although there is a medical examination as part of the selection process two members have had to withdraw from the scheme before its completion due to medical reasons.

What supervision are the Teams given overseas?

In many countries a BMS missionary is on hand as a support person with overall responsibility for the Team whilst in that country. Where there is no BMS missionary then one of the leaders of the Church takes on the responsibility. This has worked well and we hope we have maintained

a good balance between supervision and allowing the young people a free hand to express themselves.

What about the money involved? Is the Programme cost effective?

The 28:19 Action Programme is not cheap for the BMS. Although the young people make a contribution to cover their travel and training the BMS is responsible for their accommodation and living allowance. This is a large investment in young people but along with helping our partner countries it provides an outlet for service which informs and enthuses the churches.

How does the 'informing and enthusing' part work?

On return from the partner country the teams spend two months touring the UK sharing their experiences with the churches as part of the World Mission Link Programme. This is valuable in communicating the task of mission to British churches. It also enables young people to see that they can have a part to play in world mission through the experiences of the teams that visit them.

There is a period of debriefing and preparation before they embark on the tour and along with written evaluation sheets which the team members complete we are able to build up a picture of the scheme which is, of course, changing and developing each year.

Has the Programme mushroomed?

This scheme has grown from one team in the first year to four teams currently working overseas. With present resources it is difficult to see how the scheme could grow much larger but we hope to maintain the level at four teams for the next year.

John Passmore is now Secretary for Europe and Action Team Co-ordinator.

REFLECTIONS TWO YEARS ON: 28:19 THE ACTION

How has my time with the Team changed me?

It is difficult to say. It could easily be underestimated. I thought about Jamaica at least once a day for over a year without trying! The country is still on my mind, especially the joy and hope that people seemed to have, even in situations which appear "hopeless" to our eyes.

Jamaica opened up the complexity and variety of human experience, making me more open-minded toward the way those of other cultures see the world. It was a valuable time of listening and thinking, which has enabled me to see life from a third world perspective. I am shocked by how few people have a whole world view.

Jamaica increased my sense of urgency in working for a fairer world. I am now the chair of "Christian Aid" in the University with responsibility for organising meetings, fund-raising events and Christian Aid Week.

Jamaica tested my faith; - God became more "real" as I depended on Him day by day. I have found making time for God more of a struggle at college, however. It is easier to think that you are less dependent on Him at home, when in effect He and my need for Him is never changing.

Jamaican churches forced me to think and rethink what I believe, and I readdressed the part where I wanted to make a public

Keith Holmes, also part of the 28:19 Action Team to Jamaica in 1990, explores the questions raised for him by the experience.



commitment through baptism which took place on 18 September 1991. Since then I have become more confident in expressing my faith, and I feel better able to develop my faith without having to conform to the opinions of others.

The ministry of Jamaican pastors and lay preachers will have a great impact on my life. Living in a country where Christianity is present at every level showed me how much we have to learn from the Jamaican church here in Britain. The scope certainly exists for the Jamaica Baptist Union to send missionaries to Britain. Funding made available in this way could be extremely profitable for increasing our understanding of Jamaica's hopes and difficulties while increasing the percepts of the church as a world church.

Mission is not really radical enough at the moment. Missionaries expect to return to England after five or ten years and continue life much as before. Furthermore the high status awarded to missionaries in Britain is

unhealthy; probably reflecting the complacency of British Baptists more than the sacrifice offered by missionaries. Missionaries are seen as the heroic figures of the church, whereas in fact they are HUMAN!

THE TEAM EXPERIENCE

In Jamaica mutual support between members of the team was crucial to a successful six months. Team co-operation was then stretched to the limits during the two month tour in the UK. Being forced to get on well with each other was a useful experience for college life, and contributed towards helping me to see things from several perspectives, whilst not compromising my own position. It also developed leadership skills.

The team continue to be a source of mutual support and encouragement - we have met up regularly in the vacations since. Friends for life!

THE DIRECTION OF MY LIFE

Seeing the church at work in Jamaica was an encouragement to me. The commitment of the pastors was indisputable, and I found the churches to be vibrant and at the heart of community life.

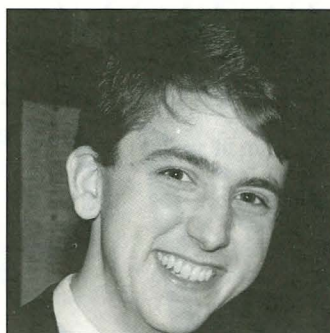
Jamaican Christians have

challenged me to make a commitment to God which with His help I hope to live out to the full. As well as Jamaican love, warmth and hospitality having a great effect on me, living with daily risks also forced me to rely more on God.

This experience has helped me to value some part of my Englishness, whilst being ashamed to be British on other counts, especially slavery and colonialism in Jamaica. At the same time I developed a new perspective - seeing Britain from a Jamaican point of view. Ever since childhood I thought it was "good" to "buy British", as if somehow we should protect British industry. By becoming Jamaican and supporting Jamaican people I started buying Jamaican, rather than imported goods. I had a funny dilemma at Christmas time - I wanted to buy someone a bar of chocolate, so immediately got a Cadbury's bar, instead of a locally made one. In this way local products become devalued. I should have bought Jamaican.

FINAL THOUGHTS

Working with a church abroad



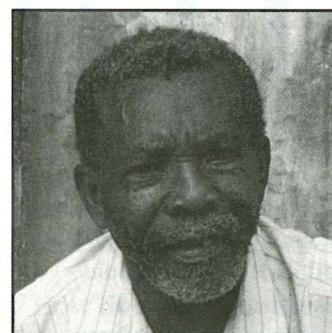
Keith Holmes

has made me think about how much of what we do in church is cultural. This ranges from leadership to attitudes to young people, preaching methods, style of worship and language used. It has made me less critical of unusual forms of worship in Britain or worship that I do not find helpful. I am now able to "fit in" to a wide range of Christian services where I find there is usually some way that I can benefit from the different ways people express and interpret faith.

While the church in Jamaica is vibrant and preaching excellent, it is difficult to know how deeply people are relating what they hear to every day life. As in Britain there are double standards. The difference is the standard of education. Jamaicans in the

Hope, beauty and vibrancy in Jamaica

"28:19 was a thoroughly worthwhile life-changing experience, which has seriously challenged many assumptions. The year has had an enormous impact on my life as a Christian, particularly creating a world-view and a sense of urgency and radicalism in mission."



countryside tend to be much less critical of preachers than British people. How important are knowledge and understanding to the Christian faith? Uneducated people have as much access to God's love!

The implications for the church in Britain are major. Preaching in Britain tends to be academic and removed from day to day experience. This must be a handicap to making the faith relevant to ordinary people. Our faith is more than a cultural ideology to spread to the ends of the earth, and yet can "Christianity" as it exists today be extracted from European culture and "fed" in a pure form to those of non-Christian cultures?

CONCLUSION

28:19 was a worthwhile life-changing experience, which has challenged many assumptions. The year has had an enormous impact on my life as a Christian, particularly creating a world-view and a sense of urgency and radicalism in mission.



DOUBLE TAKE TAKING A SECOND LOOK AT THIS MONTH'S ARTICLES

YOUNG PEOPLE INVOLVED IN MISSION

1

LIFESTYLE

"Our lifestyle is also part of our Christian witness." (p4)

This would be true for Christians of all ages, but is there a particular lifestyle for Christian young people?

In your opinion, are there some Christian lifestyles that you think act against the message of the Gospel?

2

MINISTERING TO THE WHOLE PERSON

See "I know where I'm going!" (p6)
How do you think Jean-Luc felt, when, suspected of stealing money from l'Abej, he was sent back to the world he'd come from to reflect? What were the motives of the people who did this? Was it a lesson that could be learnt any other way? What were the risks, for both parties?

3

EXPECTATIONS

Steve Holloway comments that he didn't see anyone in a pith helmet whilst in India. (p22)

What do you think a missionary looks like? Or a minister? A deacon? A social worker? Why do we stereotype people, and want to put them in our moulds?

4

WORSHIP

Keith Holmes says "Working with a

church abroad has made me less critical of unusual forms of worship, or worship that I do not find helpful." (p10)

Write an order of service for your ideal service. What have you put in? What have you left out!? Swop these around in your group (unnamed). Can you recognise who has written what?

Is the type of worship we are comfortable in just an extension of our personalities? If so, does changing our mode of worship mean changing our personality?



5

WORLD VIEW

Keith, again, says "I am shocked by how few people have a whole world view." (p9)

What do you think he means?

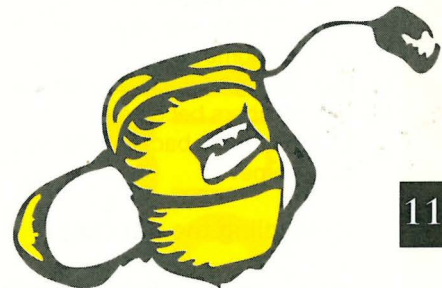
What is your world view? Do you think it is whole?

6

INTO ACTION

Since the 28:19 Action Teams seem to be such a success (p7-8), do you think something like this ought to be compulsory for all young Christians?

Double Take



11

DDOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

2 Timothy 1:3 - 7; 2:1 - 9, 20- 26.

Paul was nearing the end of his life when he wrote this his second letter to Timothy, who was still a young man at the time. Paul calls him "my beloved child", that is, one who was born into God's family through his ministry.

Bearing in mind that this was a letter written to a young man, go through this passage and list all the commands Paul gives. Even allowing for the fact that we all have different callings within the body of Christ, can you imagine yourself talking to young person like this? Give reasons for your answer. Are there things here that you do not think appropriate to say to a young person ?

A godly upbringing (1:5)

Is there a case to be argued that having a Christian home background is actually a disadvantage, because young people then have no idea as to what they have been redeemed from?

How do you think Jean-Luc's story (p5-6) might have been different if he had been born into a happier home?

In your group ask at what age did members become Christians, and from what backgrounds did they come?

Rekindling the gift (1:6)

When a particular job needs doing in your church, what are the criteria you use in selecting someone to do it? Is "age" one of these? Do you think, both as a society and as Christians, we are guilty of being "ageist"?

Do you think young people have abilities to offer in the church? Name some. What do you think young people themselves feel

about their various gifts and talents? Are they overlooked in preference to older people's abilities?

Imagine your church is hosting a 28:19 Action Team. What tasks would you give them?

God did not give us a spirit of timidity (1:7)

It is said that evangelism amongst one's peer group is most effective in the first six months after conversion. Why do you think this might be?

Steve Chalke, as the defrosted evangelist, in the LOUD Tour, October, 1992.

What characteristics and features do you like least about young people? List your answers.

Are there any things on this list you think God might actually like ?

Be strong, share in suffering (2:1, 3)

Do you think that the society we live in puts too much emphasis on allowing children to enjoy their childhood? And, if so, does this mean our children do not understand the demands and responsibilities of adulthood?

The word of God is not fettered (2:9)

Do you agree with Iain Hoskins (p23)? Do you think we try to channel the efforts of young people into our mould, into what we think they should be doing?

Shun youthful passions, aim at righteousness....(2:22)

Are youthful passions the same the world over? And are they always wrong? What do you think of the young Zairian's comments (p17) in which he says that young people in London are very badly behaved? Try to rephrase this verse in terms a young person would be happy with.



The gospel of Jesus is all about taking risks, and not getting engulfed by the status quo. It is about moving out into the unknown, and not building a house on sinking sands. Taking a step into the unknown may bring about all kinds of reactions within us; it may thrill and excite, or it may send a feeling of sheer panic down our spine.

Generally (although certainly not exclusively) it will be our youth who will be most prepared to step out for Jesus; to throw aside the restraints that having a family, a mortgage and paying into a pension scheme bring upon us. As Joel prophesied it will be our young men and women that are the visionary members of our church communities.



ACTION POINTS

1

Conduct a survey amongst the young people of your church, and ask them how they see your church in one, five and ten years time. Ask them about what they like now, and what they would like to change.

Then ask yourselves how far are you prepared to act on what they've told you. If they ask for something you think absurd or impossible, analyse what it is that makes you think it is absurd or impossible.

*(Above)
Street
evangelism
in Barcelona
during the
Olympics*

*(Top)
Singing the
Good News
on a
Barcelona
street*

2

If you don't have many young people, or if you're losing them, are you prepared to do something to stem the flow?

Conduct a survey amongst the older people in your church asking them what they will do to encourage young people at your church.

3

Ask a young person to take part in some activity you're involved in, either Christian or secular.

4

Write a letter to a young person you know, however vaguely. Maybe a student from your church, studying away from home, or just the son or daughter of a friend.

5

How much do you really know about young people? Do you think your vision is coloured by TV news, or newspapers? Scan your local newspaper for something good young people have done.

Double Take

Worship

RESOURCES

Youth and Missions

by Paul Borthwick. Pub.Victor

A Mind for Mission

by Paul Borthwick. Pub.NavPress.

Both these books are obtainable through Alliance Book Services, P.O. Box 21, Brackley, Northants, NN13 6BJ. 0280 705590.

TWO CONFERENCES COMING UP :

15th - 17th June 1993 at
The Dukeries, Mansfield, Notts

A MIND FOR MISSION

Offering youth specialists special training featuring stimulating, lively conversations with other Youth specialists from different areas of youth ministry and opportunities to share seminars on important issues facing Youth ministry today.

Preceded on Monday 14th June by an Intensive 8 hour course, investigating how young people move from being led to being leaders.

Speakers : Paul Borthwick, Minister of Missions at Grace Chapel, Lexington, Massachusetts; Nick Mercer, Vice Principal of London Bible College; Chandu Christian, Principal YMCA National College, responsible for training in Youth and Community work; Iain Hoskins, National Youth Officer of the Baptist Union of Great Britain, and Anne Foreman, Director of the Church of England Youth Service.

28:19 THE ACTION

For more information on the Action Teams, write to John Passmore, BMS, P O Box 49, 129 Broadway, Didcot, Oxon, OX11 8XA, or phone him on 0235-512077

18th - 20th June 1993
at Feldon Lodge Centre, Hemel Hempstead, Herts

WHAT NO.....

A weekend of practical training for all youth leaders and motivating youth towards World Missions. Also practical sessions to help face the challenge of current trends in youth culture and the media together with Bible teaching, worship and new ideas for your youth group.

Speakers : Paul Borthwick ("The Indiana Jones of Youth Ministry"); Peter Swaffield, Oasis Trust, and Iain Hoskins, Baptist Youth Ministry.

For further details on both these conferences, contact Baptist Youth Ministry, PO Box 44, Baptist House, 129 Broadway, Didcot, Oxon, OX11 8RT. Tel. 0235 512077.

RESOURCES FOR YOUTH GROUPS

The BMS Young People's Project "Where Angels Dare" has, for the past two years, been exploring the hard questions of world mission. Part IV of the Project pack will be available late spring. It will be sent out automatically to those who have already received Parts I - III, but if you have missed out on this, please write to BMS and reserve a Part IV pack. We also have a few Part IIIs left.

Apart from this project pack, we do have a lot of youth resources. If there is something specific you would like to help you with your Youth work, eg. ideas for Youth services, dramas, games, Bible studies, please write in to BMS telling us what you require, and we will do our best to meet the needs.

PRAYER

Remember your Creator in the days of your youth, before the evil days come, and the days draw nigh.....and the dust returns to the earth as it was, and the spirit returns to God who gave it. Ecclesiastes 12:1, 7.

While I am young, Lord,
don't let the days pass me by.
I only have one life,
and it's very easy to fritter it away,
always wanting to experience
something new,
something I haven't tried before,
sometimes just for the heck of it.
Lord, you understand about the
exuberance of youth,
the acting first,
the thinking after,
the crazy schemes,
the hare-brained ideas.
Help me channel all my energy,
all my high spirits and vigour
into the great river of your Holy Spirit.

As I grow older, Lord,
renew me from within.
Help me to think 'young'
and not get ground down
by the mill of life.
Let me keep in proportion
the things that claim
my time and money
house, garden, car, church meetings,
and help me to realise that
people and relationships
are much more important.
Get me out of the rut in which I live my
daily life,
to say 'yes' instead of 'no',
to be flexible and open to your Spirit's
leading,
wherever that may take me.

And when I am old, Lord,
let me not despise youth.
Let me not complain,
nor be angry, or bitter,
nor put down their ideas
and find fault with their
frivolity and enthusiasm.
May I remember
I was young once.
Help me to listen to them,
even though I may have heard it
all before from my generation.

May I find my rest in You
content to know
You are continuing to
build Your church
as You know best,
in each and every generation.

ON TO A WINNER

When BMS 28:19 Action Teams return home they are expected to visit many local Baptist churches in the UK.

How are they received? Helen Matthews has been looking at this question.



*Susannah
Beasley-Murray
El Salvador Action
Team 1993*



*Kay Heaps
El Salvador Action
Team 1993*

*Touring British
Baptist Churches*



The 28:19 Action Teams, from Brazil, Asia and France, spent two months visiting churches and schools throughout Britain. Through drama, sermons, visual aids and music they shared the joys and frustrations of their six months missionary work.

For some members of the Teams, this was the hardest part! The young people spent hours travelling, and often their accommodation was on church floors. However, they were able to improve their skills. Several of them confessed to great nervousness in addressing a large number of people - but they were not spared!

The Teams also shared their experiences with the BMS General Committee. Many Committee members were enthusiastic about the young people - especially those who had hosted them in their churches.

Other comments have testified to their effect upon the churches.

"It does seem this package that the BMS now offers is a winner," says Richard Steel from Newport, Isle of Wight. "People were

most impressed with the calibre of these young people and the things they presented in the Services were refreshing in style and content."

And Gerry Denston, minister of South Street Baptist Church, Brierly Hill sums up his reaction with one word: "Great!" He has already booked another team for next year.

The young people themselves have continued to be challenged in their faith as they have toured Britain. Living, travelling and working in small teams has sometimes been difficult. Much of the time they were very tired.

However, the experience for them all has been one they will not easily forget. As several of the team members have said, "Life will never be the same again!"

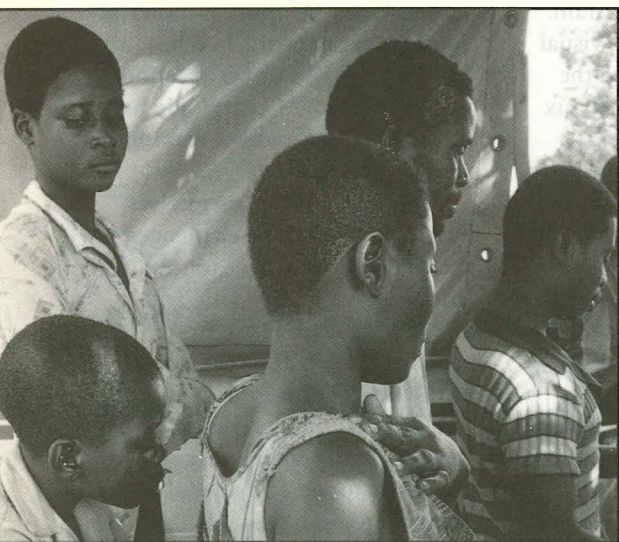
At present, teams are in El Salvador, Jamaica, Italy and France.



*David Mitchell
El Salvador Action*

'PLEASE STOP HELPING THE PRESIDENT.'

Wilma Aitcheson, former BMS missionary in Zaire, has been involved with settling and housing Zairian refugees arriving in London. Two young refugees reflect on their home country and their current situation.



Living in Zaire

I am a 17 year old Zairian girl. I fled from Zaire last year because of the unrest there. The responsibility for the unrest lies with the President. I would like him to share power with other leaders, and for someone else to be President now. We need a good leader who can get Zaire going, just as it was in the past, when the country became independent. For example Etienne Tshisekedi is Prime Minister. He is a good man and could make progress but the President is stopping him. Even today soldiers are killing and stealing. We need a leader who has wisdom to run the country.

The country is being ruined by white people (expatriates) and by soldiers. I would ask that white people stop helping the President because they are helping him to remain in power and that is not good for the country.

When I arrived in London, I was welcomed by the government. This didn't surprise me as London is a place where visitors are welcomed, those who have fled from their countries. If the government wanted to kill us they could, but they welcome us. Here we can speak about politics without fear.

For my family who are left in Zaire - I am very concerned about them - they are in great difficulty. I pray that God will help them. I am a Christian and I help people who go to church. I share with them the name of God. The church in London welcomed me. I go to the Baptist church at Anson Road.

In class, we talk about my country and how it will be made better. Young people in London are very good. I like them.

'The church in London welcomed me.'

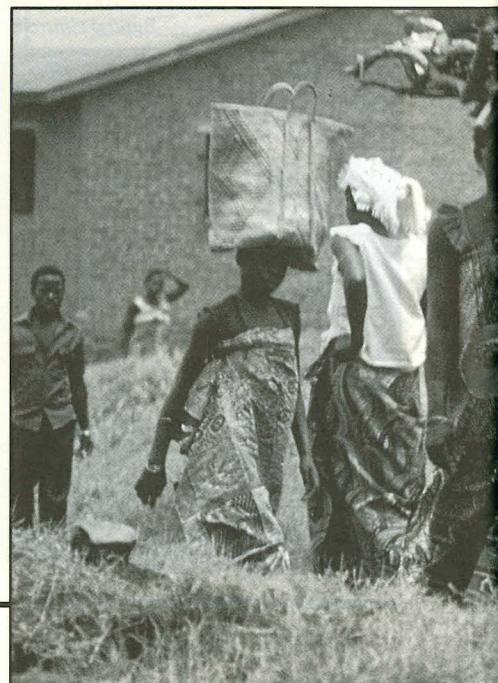
Wilma writes: This young girl was separated from her sister when she fled. She arrived alone in London, and was cared for in a local authority children's home

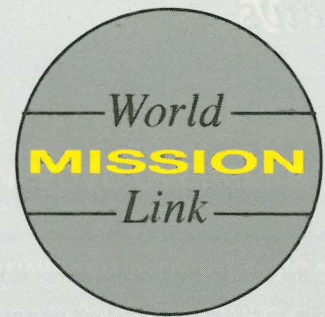
for six months, until we managed to trace her. She is the sister of a woman whose husband was killed.

A YOUNG MAN IN FEAR OF HIS LIFE

This is the testimony of a young man who has fled Zaire. He now lives in London. His reflections on his experience are both powerful and disturbing.

I am a young Zairian man. I think that Satan and his followers (e.g. political and military authorities) have ruined Zaire. I fled from





A story of two churches

Self Street Baptist Church had known its Link-Up missionaries for a long time and were delighted on hearing that they were due on Home Assignment.

The churches in the Link-Up Group met to work out a programme for the visit. Self Street said that it would organise hospitality. It felt that the Saturday meeting for all the churches in the group should be at Self Street. Also, since the missionaries knew its young people, they should take the Self Street Sunday evening service and after church young people's group. The Link-Up visit came and seemed to go well. The missionaries had a full programme and renewed old friendships. "But," they commented, "we didn't really get to know the other churches in the Link-Up group. Wherever we went we met members of Self Street. We enjoyed it, but we still don't really know the other churches, or they us. What a lost opportunity."

Help Road Baptist Church had known its Link-Up missionary for a long time too. When the Link-Up group was formed they did a presentation to the other churches in the group about the Link-Up missionary and the country she was working in - the other churches in the group were really pleased, and complimentary!

When the Link-Up visit was being planned Help Road asked if the missionary could stay with one of its members but suggested that the other churches offered to provide meals. The programme was arranged - Saturday meeting with groups from each church taking part, Sunday services and smaller weekday meetings in the different churches, and a Youth Meeting which would be at Help Road since the missionary had met some of the Help Road Youth Group before.

Putting all the plans into action was exhausting but, at the end of the visit, all the churches said it had been one of the best visits they could remember! The missionary commented "It was really good meeting and getting to know all the churches." She had also been impressed by the youth meeting "there were young people involved from all the churches."

Zaire due to the threat of persecution, harassment, fear of torture and death.

A friend helped me to escape from prison. In order for Zaire to change, we need a change of heart, a change of mentality. People need to change. At this time, Zaire is being torn apart by dictatorial powers and those who support these power. Private and secret armies of those in positions of power are threatening ordinary people. For those left in Zaire, life is very difficult. Illness is rife and very little medication is available. There's no work. People are dying like flies. Pharmacies have been looted.

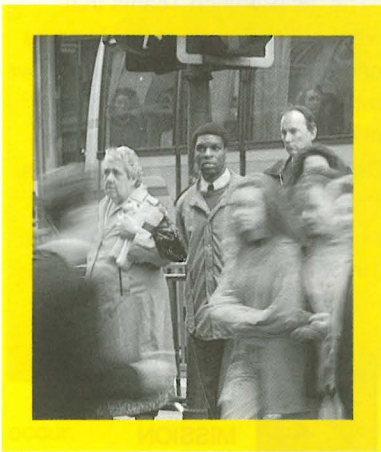
Here in London, I am safe from all of this but I am finding it

difficult financially. When things are difficult, it's my faith in God which enables me to continue. Jesus Christ is looking after me, even when life is difficult. The greatest obstacle here in London is the English language.

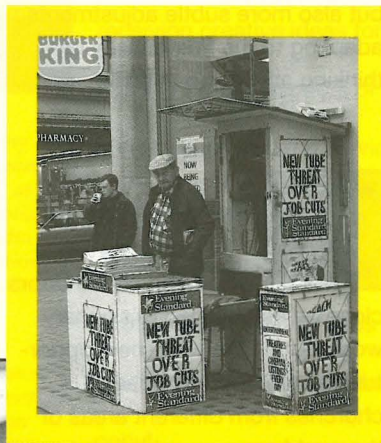
I think that, in general, young people in London are very badly behaved and I think that we as aliens should not follow their example. I have talked to young people here and have discussed things like politics, sport and finance.

I go to the Gospel Church of God, at Shoreditch. There people are being brought to God and the church is very good. We meet in Shoreditch Tabernacle Baptist Church.

"It's my faith in God which enables me to continue."



The refugee experience of London - safe but finding life difficult



By that baptism into his death we were buried with him, in order that as Christ was raised from the dead by the glorious power of the Father, so also we might set out on a new life.

Romans 6:4

*Saving God,
forgive us for wanting
success without effort,
resurrection without death
and mission without price.*

*Remind us again
how much your mission of love
costs,
show us how we need to bury self
before we can set out on a new
life.*

*Encourage those
who are living in the darkness of
uncertainty;
help them to see more clearly
the way you are leading them.*

CALL TO PRAYER

WEEK
20

May 16 - 22
INDIA

Although there are
no BMS missionaries

in North India, we remember the
Indian Christians who work there.

There are three Provincial Unions
- the BUNI (Baptist Union of North
India), the BCM (Baptist Church of
Mizoram), the BBU (Bengal Baptist
Union), and the CBCNI (Council of
Baptist Churches of North India)
encourages and supports them.
They are all preparing for a United
Conference to be held at the end of
this year; pray these preparations
will go smoothly, and that the
conference will enable them to
work together the more effectively
for the sake of the Gospel.

This area includes Mizoram,
where nearly 95% of the people are
Christians. They have a real keen

missionary vision to go into all the
world, beginning with India, and
spread the Good News.

WEEK
21

May 23 - 29
BELGIUM AND
FRANCE

These two countries,

our neighbours across the
Channel, need our prayers as
much as areas of traditional
missionary work.

Pray for Joyce and Stuart Filby in
Belgium, where their hard work is
producing the first shoots of
growth. Several young people have
come to the Lord, and Stuart has
held his first baptismal service (in a
children's paddling pool!)

Pray for Jane and Les Bromley,
going to work at Ferrières.
Remember Chris and Christine
Spencer, who have recently moved
to Le Havre after many years of
service in Zaire.

Also for Robert and Catherine
Atkins, who are still striving to
adjust to life in France, not just
living with the French language,
but also more subtle adjustments :
adapting to the French way of
thinking and doing things.

WEEK
22

May 30 - June 5
NEW INITIATIVES
IN MISSION

Sometimes the doors

close on established missionary
work, but all the while new oppor-
tunities are opening up, and
churches from different areas of
the world are now asking us to
come and help them.

This is tremendously exciting and
challenging!

We want to respond to these
calls for help, and are able to do so
because of money raised by the
BMS Fund for the Future.

The Fund closes its books in
October. Please pray that the
required money will come in by
then, (we are appealing for £2m) to
enable us to undertake this work.
(And if you want to be part of the
answer to this prayer, you can find

out ways to give by talking to your
church's Missionary Secretary, or
writing directly to BMS.)

WEEK
23

June 6 - 12
YOUNG PEOPLE

This whole issue of
the Herald has been

about young people in mission.
Pray for the young people in your
church, that they may give
themselves fully to God, being
open to the leading of His Spirit,
and being willing to spend time in
mission for Him.

Pray for Youth Leaders, who hold
such a key position in these
formative years, that they may help
and encourage young people in
their charge.

The 28:19 Action Teams that
went out to France, Italy, Jamaica
and El Salvador last year have now
returned. Pray for them as they
now travel round churches in
Britain, telling of their experiences.
Pray for the next group of young
people getting ready to go on the
1993/4 Action Teams.

WEEK
24

June 13 - 19
PEOPLE IN
MISSION

Praise God that all

the time people are obeying God's
call to mission overseas. Some
are, at this moment, being
challenged, and are sorting out
within themselves whether this is
the right choice to make. Pray for
clear and definite guidance.

Others are taking this step a little
further, and are in contact with
BMS or other missionary agencies.
Yet others are actually preparing
for missionary service overseas.

Remember especially three
couples, who, at time of
preparation of this Call to Prayer,
are being commended to the
General Committee for acceptance
as BMS candidates to work
eventually in Albania, Italy and
France.

**1993
PRAYER
GUIDE
UPDATE**



Fund for the Future

Funding a vision lies behind **Fund for the Future**. In a rapidly changing world, new opportunities for world mission appear every day. BMS needs to have money available to respond to these opportunities as quickly as they



occur.

Who could have foreseen that Bulgaria would need a British Baptist minister this year to get involved in church planting? Who would have imagined that 1993 was the year when a Baptist church could be started in Tirana, Albania?

Who could have planned that a Baptist Radio station in Nicaragua, begun in 1992, would be so successful that its equipment would need upgrading in 1993 in order to

reach more people with the Good News?

No-one! Along with supporting long-term BMS commitments, the **Fund for the Future** is enabling us to respond to these immediate needs.

A big, bright and bold publicity campaign is hitting the churches this month! We hope that you have seen the posters and leaflets telling you more about the vision for **Fund for the Future**!

Each month, your minister will be receiving creative ideas for how to include various aspects of the Fund in your worship services. The ideas can also be used in House Groups, Women's Groups, Men's Groups and Youth Groups so please ask your Minister for a copy!

Jenny Gomez, a DJ at the Baptist Radio Station, Nicaragua

Mission opportunities in Tirana, Albania



NEEDED OVERSEAS

MINISTERS, THEOLOGICAL TEACHERS AND CHURCH WORKERS

ALBANIA

Experienced church planters

BRAZIL

Church based community/social workers. Pastors for deprived inner-city areas

EAST EUROPE

Those equipped for theological education and for training youth workers

INDONESIA

Couple for theological/discipleship training

ITALY

Ministers to work in cooperation with the Italian Baptist Union

SRI LANKA

One minister/ministerial couple for long term commitment

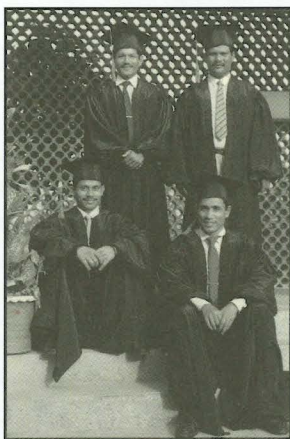
ZIMBABWE

Minister/Ministerial couple for training of lay leaders and church planting

For more information on these and other openings for overseas service please contact: Janet Claxton on 0235 - 512077

THE FIRST GRADUATES

The first university graduates from the College of Christian Theology in Dhaka, Bangladesh. The ten students have passed their BTh degree. Congratulations to them, to the Chairman, the Revd R N Baroi, and the Principal, Dr Simon Sircar.



Four of the first graduates, College of Christian Theology, Dhaka, Bangladesh

The Revd. Carmen Peña Garay at her ordination

UNICEF "Poverty and the Family", brought more attention to the situation of street children. The document says "In 1990, 7.5 million children and adolescents between the ages of ten and 17 worked in Brazil, representing about twelve per cent of the economically active population. Almost 40 per cent of this group consisted of young people between the ages of ten and 14 years of age." Under the 1988 constitution, children under the age of 14 are not allowed to work.

Although more than 46 per cent of these children between ten and 14 work eight hours a day or more, the majority receive, at best, minimum wage. The low wages are the result of high unemployment and low education levels. According to UNICEF, 46 per cent of children and adolescents in Brazil have less than four years of education.

LatinAmerica Press

POWERLESS CHILDREN'S LAW IN BRAZIL

Although a comprehensive law to defend children's rights was passed two years ago, street children continue to wander Brazilian cities, living in acute poverty and subject to violence, including death by vigilante squads.

Brazil has reached the point where people "are afraid of the children and this is shocking," said the Revd Julio Lancelotti, co-ordinator of Youth Ministry in Sao Paulo.

"It is necessary to plant seeds of hope, not death, for the children," he said, referring to the frequent murders of street children.

A recent report by

BOYCOTT ON NESTLÉ INTENSIFIES

An intensification of the boycott of Nestlé products has been called for. The delegates of the International Nestlé Boycott Committee, representing 14 countries, heard that despite its promises to restrict marketing practices, Nestlé - which controls over 50 per cent of the \$8 billion world baby milk market - still uses tactics such as free supplies, inducements to doctors, direct advertising and misleading information for health care workers



and governments.

A motion put forward by the Church of England Oxford Diocesan Synod urged the General Synod to challenge the Church Commissioners to sell the C of E's £1.69 million shares in the company if Nestlé does not end its promotion of baby milk.

The BMS General Committee decided to support the boycott of Nestlé at its November 1992 meeting.

EPS

ITALIAN BAPTISTS REJECT GOVERNMENT HELP

At its meeting in February, a special assembly of the Italian Baptist Union rejected the offer of help from a government "Eight per Thousand" tax whereby the Union, along with Catholic and other Protestant Churches could have received state aid to support its social ministries. The issue of the church/state relationship was hotly debated in a two day meeting.

NICARAGUAN BAPTISTS ORDAIN WOMAN

January 30 was a special day for Carmen Peña Garay, pastor of the Hebron Baptist church in Juigalpa. Carmen became the first ordained woman minister of the Nicaragua Baptist Convention. Baptists from across the country gathered in the auditorium of the Baptist Theological College in Managua for a ceremony that ran from 9 am until the afternoon.

The three part programme included morning worship, followed by Carmen's presentation of her thesis on "The Ministry of Women since the time of Jesus". She then had to face questions from the assembled ministers and church representatives. Before lunch, a vote was taken and Carmen's suitability for ministry was approved. At the afternoon service, Carmen was ordained.

She was presented with a book of letters written to her by Baptist women ministers around the world. Letters from BMS and



the Baptist Union of Great Britain were delivered by David Martin, BMS Overseas Secretary for Central America.

ANTI-SEMITIC GRAFFITI SMEARED ON CHURCH IN ITALY

Antisemitic graffiti was daubed on the walls of the Grosseto Baptist Church in Tuscany, Italy. The Protestant community had taken a stand in the previous weeks "on the basis of Bible texts against the reappearance of anti-semitism and in defence of the equality of all ethnic groups." The perpetrators also scribbled the word "mason" on the letterbox of the minister, Sergio Tattoli, on leaving a copy of an antisemitic tract. For Mr Tattoli this episode highlights the need to reflect on the Christian roots of antisemitism. "Only a superficial reading of the Bible can lead to the devious conclusion that Jews are racists, believing them to be superior to other people. In fact, the Old Testament prophets affirmed unequivocally the universal dimension of the Biblical faith," he said.

BOLD NEW INITIATIVE FOR FUND FOR THE FUTURE

Exciting new Fund for the Future materials

were sent to every Baptist church in the country in March. The first in a series of three posters, a folder and multiple copies of leaflets arrived on the doormat of each Minister and Missionary Secretary.

The materials reflect the urgent need to finance bold new mission work around the world. Service ideas help church leaders to introduce various parts of the Fund in their worship services - and each Minister will receive a monthly service idea until October, when the Fund closes.

The goal is £2 million. For more information on projects supported by the Fund and other resources contact Jim Neilson on 0235 - 512077

KESWICK on the Isle of Wight 1993

27 June - 2 July

God's Great Salvation

Morning Bible Readings from Hebrews and Evening Meetings

with

Revd Alec Motyer
Revd Steve Motyer

Westbrook Crusader Centre
Oakhill Road, Ryde

World Mission Speakers and World Church Exhibition

Other information from

Ernest Maton 0983 526578
Leslie Gregory 0722 328076

VIEWPOINT

May I reply, through the Herald, to the article by John Dyer on Lay Training (Dec 1992).

Dear John

I thought I would like to remark on your recent article and make some observations.

It contains some generalisations, some of which may arise from editorial trimming. The first misrepresentation to be identified is about students and seminaries. In my experience there are many students attending seminary classes and they are more than anxious to do so. This in itself demands great dedication. Most of them, as you are aware, have to work to survive and to pay the fees. The seminaristas who have the most pressure are those who study and attend in the evening. This is often the cheapest but perhaps not the best structured form of training. They have to work, prepare sermons for Sunday and of course have reading and preparation not to mention visitations all which have to be fitted into an already busy day.

The mention of the larger churches obscures the real frontier of evangelism and action which has to do with the small group churches, often in favelas. For instance, there is only one church within the whole ABC district of Sao Paulo which has more than one paid pastor. Many congregations have, in fact, no pastors at all. Numbers are often less than 70 members and it is not made clear that the income of £40 a month may apply to less than half the members and also be for the total survival income of a family. This has direct relevance to the financial independence of the congregation and the establishment of a church building.

Lay involvement in the function of these favela churches is therefore essential. Often they cannot afford to support and maintain a minister. The challenge which is being faced cannot be accomplished by the structured courses mentioned here but

have to take place as a continuation of instruction for membership and in doctrine. The background to many is totally uninstructed or they are escaping from sects or distorted faiths. With the privilege of being a member and having democratic rights to be handled they enter a new experience not common to their social or political life. The use of lay enthusiasm in involvement in the administration of the sacraments needs considerable caution and wisdom.

David Meikle

*Sao Bernado do Campo
Sao Paulo, Brazil.*

CHECK OUT

DEPARTURES

David Stockley to Albania
Chris and Christine Spencer to France
Lee and Evelyn Messeder to Brazil
Mark and Andrea Hotchkin to Belgium for language study, in preparation for work in Guinea-Conakry on secondment to the Leprosy Mission
Suzanne Roberts to Mozambique on secondment to ACRIS
Peter Clough to Nepal (volunteer)
Angela Sinclair to Vellore (volunteer)
Les and Jane Bromley to Belgium

ARRIVALS

Stephen Green from Zaire
Ruth Montacute from Zaire
Ann Bothamley from India
Derek Punchard from Brazil
Isobel Strang from Nepal
David Stockley from Albania

VISITS

Angus MacNeill to Zaire
John Passmore to the USA and Jamaica
Tom Bowman to Sri Lanka and Nepal
Cath Mawson to Nepal and India

LEGACIES

Alfred Rix	3,331.00
W B King	26.94
Mrs Elizabeth K Gulliver	50.00
Miss M I M Causton	1,000.00
Alice Sarah Lloyd	4,702.49
Daphne Ann Munson	6,963.00
O M Gale	2,152.15
Miss M MacIntosh	500.00
E D Morgan	14,633.15
E A Jessop	834.21
Lorna Joyce Hyde	5,094.54
K B Brown	11,053.07

GENERAL FUND

Cardiff: £20.00; Cardiff: £20.00; Aberdeen: £50.00; Anon for Zaire Fund: £1,000.00; Charities Aid: £17.77; CAF Voucher: £50.00; Anon: £3.00; CAF Voucher: £50.00; Darlington: £4.00; Darlington: £35.00; Kent: £10.00; Weston-super-Mare: £5.00; Anon: £10.00;

XPECTATIONS XPERIENCES

Steve Holloway was a co-winner of a BMS competition to "front" a new video for young people. XPECT - The Video, looking at the relevance of mission today, was released in 1992. So what does he think?



One of my earliest memories is of spending some time on holiday with a group of missionaries in Thailand. At the time I had great difficulty understanding exactly what these missionaries did. They seemed to spend the mornings singing and praying, the lunchtimes devouring colossal amounts of food, the

*Filming
XPECT The
Video - with
Steve
Holloway
and Meriel
de Vekey*

afternoons were spent asleep and the evenings were for talking to each other a lot. I remember watching these "pioneers" and thinking, "I could handle this." I was later informed that they also were on holiday. This clarified one situation but still left me none the wiser as to what they really spent their days doing.

As time went on I became

slightly clearer in my mind about the missionaries' normal routine. However a visit to India and Bangladesh to film XPECT - The Video corrected a few misconceptions. Being a full time evangelist meant that I knew, spiritually, what mission was about. I didn't know, however, that it wasn't merely preaching to 2,000 locals each day. I learned that it was often a long, hard and demoralising journey through "secular" work in order to earn the right to be heard by just one person.

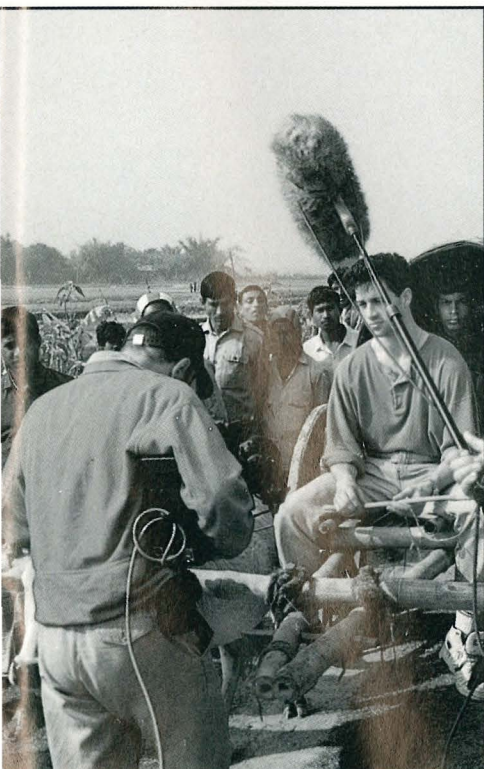
It is a common and often natural feeling to think that the world only exists where you are. I remember being on holiday and working out the exact time it was back in England. My friends were at school. For obvious reasons a wry smile of smugness and contentment emerged. I realised at that point that God was at work there as well as where I was. I then understood God's omnipresence (a word used to show that I did learn something at Bible college). This was then heightened during the making of XPECT. God really does care for each person no matter who or

where they are. He loves and died for a small, abandoned child in a Calcutta slum, as well as for me.

Since then my perspectives on mission and evangelism haven't wildly changed but they have deepened and broadened. This has led to a greater desire to reach people everywhere and not just concentrate on this country. The Good News is international. This in turn has led me to plan a visit to Uganda to serve and teach there, and explore the possibilities of ministry in other countries.

In hindsight, I didn't see anyone in a pith helmet or any other stereotypical missionary "uniform", only people seeing a need and addressing it. In fact people just like you. Perhaps I'll go out again. Perhaps I'll see you there.

Steve Holloway



Steve's experience led to a "greater desire to reach people everywhere".

M A K I N G W A V E S M A K I N G W A V E S M A K I N G W A V E S

M A K I N G W A V E S

FROM IAIN HOSKINS, NATIONAL YOUTH OFFICER OF BAPTIST UNION OF GREAT BRITAIN.

Young people involved in mission are consuming the images they have been given. The majority of them don't do things intuitively; they take what's on offer. We offer them 28:19

Action Teams and they go on them. We offer them time with Oasis, doing mission at home, and they enter into it fully. But it is not young people creating mission themselves; rather it is young people responding to what they have been offered. So they work in offices, homes, churches and schools. They are doing what we've told them to do, going where we've sent them. We tell them this is the need. As Christians we should respond to that need. And they do that - respond to that need. But is this work something they would naturally have taken upon themselves as their contribution to mission?



It would be wrong to say that young people don't have concern for all that is going on in the world today. Of course they have concerns, particularly about the world and the environment, more so than some adults. Middle class kids have had their sense of privilege heightened. But for a lot the humanitarian response is sometimes a greater drive than the Christian response. Young people, indeed people of all ages, have many reasons why they want to be involved in mission. But they cannot escape answering the questions: What are we going there for? Are we just going to make clones of ourselves? Will we help the people we're with discover Jesus? Are we allowing young people to be Christians in the way God wants them to be, as He has liberated them to be? Are we brave enough to say to our young people, "how is God telling you to live out mission in your world today?" Older people need to be less prescriptive as to how they think. We may have to let go of our cherished notions. Let the young people discover the Jesus of the Gospel, and what He wants to do in their lives for themselves.

Help foot the bill and put Luis on wheels.

There's a lot Luis wants to do - like lay training, pastoral support, visiting the bereaved and others in urgent need, as well as taking Sunday services. Nothing unusual for a pastor, in fact. But for Luis it's almost impossible.

His five congregations are spread out over 120 miles in Nicaragua and he has no transport. Which is why we want to buy him a motorcycle through *Fund for the Future* and bring Luis closer to his people.

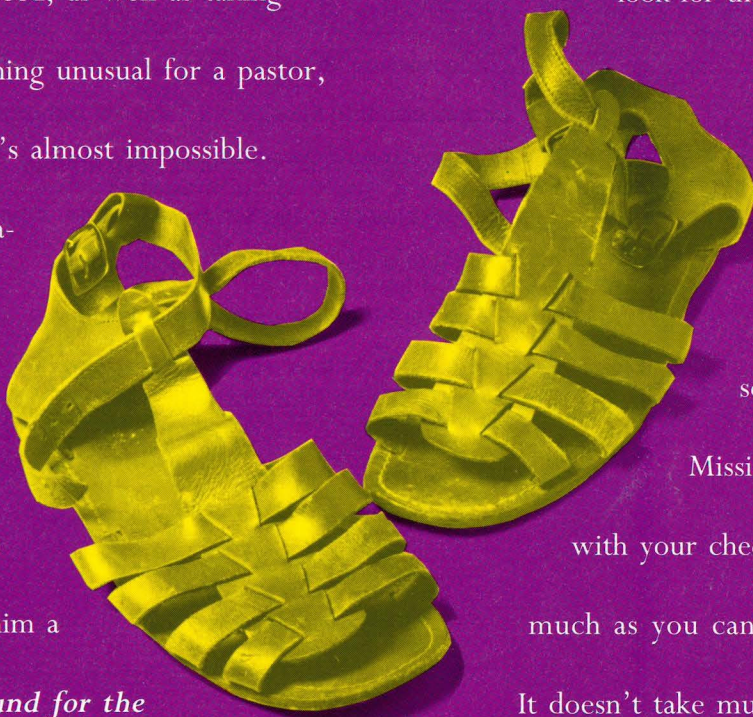
Fund for the Future is a scheme which exists to fund exciting new projects and partnerships, providing for mission work globally.

We've already given the go-ahead to a wide variety of plans. From helping the Union of Baptists in Belgium, to enabling support for an evangelist in Indonesia.

We need to raise £2m by October and with

your help we can do it. If you'd like more details about *Fund for the Future* ask your Minister, or look for the leaflets in your church.

It's easy to make a contribution. You can simply fill in the coupon now and send it to the Baptist Missionary Society along with your cheque. Please donate as much as you can and give Luis a lift. It doesn't take much to make a world of difference.



Fund for the Future

Baptist Missionary Society

Yes, I do want to make a world of difference. Please accept my gift payable to the BMS Fund for the Future.

☐ £5 ☐ £10 ☐ £20 ☐ £50 ☐ £100
☐ £250 GiftAid ☐ £ _____ Other

Name _____

Address _____

Postcode _____

Home church _____

Please detach and send to: BMS Fund for the Future, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

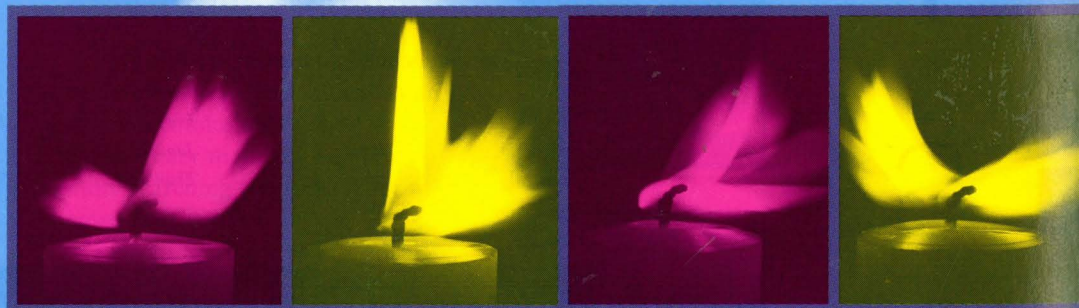
Baptist Missionary Society is a Registered Charity.

Driven by the Wind

May BMS ANNUAL REPORT 1993

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8803 Rosenlikon, Switzerland



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Cover photographs by Andy Smith. Inside and cover illustrations by Sarah Prentice.

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The BMS shares in mission with:

Albania	Angola	Bangladesh	Belgium	Brazil
Bulgaria	El Salvador	France	Hungary	India
Indonesia	Italy	Jamaica	Nepal	Nicaragua
Portugal	Sri Lanka	Thailand	Trinidad	Zaire
Zimbabwe				

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INTRODUCTION

CONTRAST THE SCENES! In one the sun shines down from a clear blue sky onto families enjoying the beach. The strong breeze means kites are much in evidence swooping and soaring high. The same breezes are powering the brightly coloured sails of wind surfers, while farther out yachts are at full stretch, most with garish ballooning spinnakers. Just inland is a festooning of the fields with mini windmills, generating electricity, the power surging to bring light, warmth and available energy.

For the other, tall pampas grass is bending to the wind and eventually breaks to lie forlorn. Garden fences are whipping to and fro until eventually some fall. Roofing felt is lifting, ripping and flapping free. Roof tiles are dancing with the buffeting from the gale, but then stream away like projectiles from a gun. Mobile homes are turning topsy turvy, house windows shatter and trees are being swayed down in a domino toppling effect by winds of a hundred miles an hour.

Driven by the wind, both scenes are possible. Winds of destruction or danger or winds of blessing and good. Wind is a biblical image, picturing the hazards of life yet equally giving a sign of God's presence and activity.

"A searching wind from the barren heights in the desert blows towards my people, but not to winnow or cleanse."

"Now the wind went out from the Lord and drove quail in from the sea."

"The wind blows wherever it pleases so it is with everyone born of the Spirit."

"There was a sound as of a rushing mighty wind" and the Spirit of God renewed the lives of gathered disciples. There was plenty of evidence recalled, this BiCentenary year, of winds of difficulty and danger. We

remembered the wind of opposition to Carey and his colleagues; the wind blowing from the mountains of vested interests buffeting William Knibb as he fought slavery; the wind of anger bringing death in China as a result of the Boxer Rebellion; the winds of independence and civil war consuming peace and community life in Angola and now Zaire.

By contrast, the purposeful powerful wind of the Spirit has been driving on the Society's life in the Mission of God. There have been deeply moving reminders of



Driven by the Wind

Mission Partnerships as the Society has received special gifts from beyond and within the British Isles. A special banner from Mizoram, a scroll from China, a plaque from Brazil, a message from Jamaica, all these have pointed to the heritage of the past and to the contemporary co-operation in mission that the Society is exercising around the world.

Any Annual Report looks back both for encouragement and as an act of accountability. The BiCentenary made for an even more searching scrutiny. What emerges from such an examination? There is the world scene where the winds of change brought and bring their own buffetings, diversions, opposition and costliness. Despite this, God's Spirit, like the wind, has blown where he willed and driven the BMS onwards within the purposes and the progress of God's Kingdom. We acknowledge this in humility and thankfulness.



Celebration, joy, thanksgiving, praise and worship have always been at the very heart of the Church's life. The good news of what God has done in Jesus Christ,



The Revd Reg Harvey led the opening prayers at Westminster Abbey.

Driven To Celebrate

Driven by the wind

for women and men the world over, has always been worth shouting about. So we have not been ashamed to celebrate the way God has worked through the BMS for 200 years to transform the lives of countless thousands. We believe that God's Holy Spirit has driven us to celebration, not only to remember the past but to stimulate an interest in mission and to remind Baptist churches in Britain of their place within the World Church.

A rare and beautiful moment

Christian leaders and believers came from all over the world to join British Baptists, BMS missionaries, home staff and General Committee members in Westminster Abbey on October 2.

It was *the* day of celebration, the actual 200th birthday of the BMS that many had worked for over several years.

Representatives of BMS partner churches and countries were there from the oldest, India and Bangladesh, to what was then the newest, Albania.

One of the European visitors described the service as "a rare and beautiful moment." The Abbey staff themselves commented on the quality of the congregational singing. When one BMS staff member apologised that the Abbey was still full of Baptists a long time after the end of the service - "Baptists are always like this" - he smiled. "It doesn't matter. It's good to have the place full of Christians for a change!"

The Dean of Westminster, the Very Reverend Michael Mayne, welcomed everyone to the Abbey and pointed to the Carey Lectern, presented to the Abbey by the BMS in 1949.

The Karen Baptist choir, from Thailand, almost at the end of their tour of the UK, confessed to feeling very nervous at the prospect of singing in such an awe-inspiring building, but their contribution to the worship was just right.

Extracts were read from Carey's Enquiry by Basil Amey, and from the first minutes by Kathrine Tubbs. Carolyn Green

and David Stockley read the lessons from Isaiah 54 and Luke 15.

The address was given by Dr Horace Russell of Jamaica who is now Professor of Historical Theology at the Eastern Baptist Theological Seminary, Philadelphia.

His address, which we printed in November's *Herald*, was entitled *The Elder Son*. Speaking about the privilege of being asked to preach at the BiCentenary service, he said that he, and "countless numbers of Jamaican and Caribbean Baptists are conscious of the great honour bestowed upon us. It tells us that we are accepted as brothers and sisters in one missionary enterprise."

"My being here is more than a symbolic gesture, it is a renewed call to those who have been blessed by Christian missions to participate more fully as equal partners with you in the evangelisation of the world."

Reg Harvey led the prayers at the beginning of the service, and the prayers of intercession were led by Angus MacNeill, Andre Bo-Likabe from Zaire, Joao Luis Manga, Brazil missionary in Guyana and Mrs Pairin Tangtrakulpaisan from Thailand.

A European observer summed the service up: "Undoubtedly, few Baptists living in England in Carey's 18th century would ever have dreamed of a celebration of this magnitude on behalf of their tiny missionary society. On the other hand, Carey's words were courageous as well as prophetic. *Expect great things from God; attempt great things for God.* British Baptists have certainly done that!"

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From Humble Beginnings

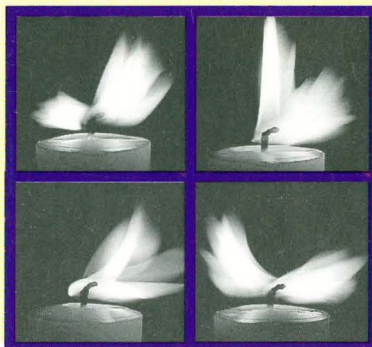
October 2, 1992 was a day of celebration and reunion. On the way to Westminster, inside the Abbey, outside on the streets, in restaurants and cafes, people were meeting, hugging, renewing friendships. This carried through to Kettering, where it all began in 1792.

The service at Fuller Baptist church was a much more informal gathering, more a BMS family occasion. The Karen choir was there once again. There were on-the-spot interviews with missionaries and overseas Christians. Helen Matthews dressed up as Widow Wallis and read from the minutes of the first meeting of the BMS. Several gifts, commemorating the BiCentenary, were presented by BMS partner churches overseas.

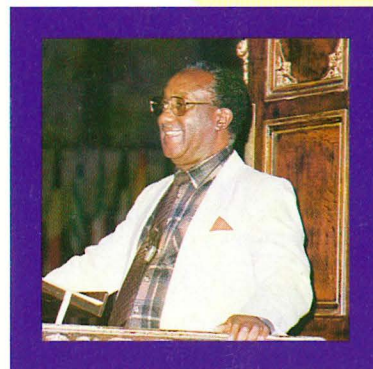
"Two hundred years ago in this town, 14 men established what was to become the Baptist Missionary Society," said BMS Chairman, Peter Clark, as he opened the service. "Tonight we are gathered here to celebrate what God has done with those humble beginnings in spreading the faith around the world."

The spreading of that faith was illustrated by the banners of 17 BMS linked countries hung around the balcony.

Bishop D K Mohanty, from Orissa, India described himself as "a bishop in whom beats the heart of a true Baptist." As part of the Church of North India, he spoke of Carey whose "heart was wedded to India" and of the change in mission which now looks to equal partners in the Gospel.



Left: Outside Westminster Abbey; a time for reunions and discussion.
Below left: The Karen choir.
Below: Dr Horace Russell, the BiCentenary preacher at Westminster.



BMS General Secretary, Reg Harvey, pointed to the number of grey heads, including his own, and grey suits in the church. "But," he said, "we are in a minority. This is a young world and that is the challenge to mission into the next century." He wondered how "we carry a weighty title like the BMS." His answer? "With a straight back and a bowed head."



Family Days

They began in May with a celebration in Nottingham, the place where Carey delivered his challenging "deathless" sermon and set British Baptist sights on the ends of the earth.

"Expect Great Things" was the theme of the day, and more than 2000 people converged on the Harvey Haddon Sports Centre expecting something. For the opening worship the sports hall was packed to capacity leaving some worshippers to stand outside.

It was standing room too for all of the seminars. There was also a rolling magazine programme, the Mission in Time Roadshow, and outside, when it didn't rain, buskers, snack bars and children's entertainments.

The Scottish event, held in September, was "A Day in Another World." Something like 1800 people took the trouble to travel to Perth High School and into a variety of mission experiences.

They were tempted into halls



Left: The Harvey Haddon Sports Centre - packed to capacity.

Below: There was something for the children.

Bottom left: Susan Chalmers interviews a Zairian colleague.

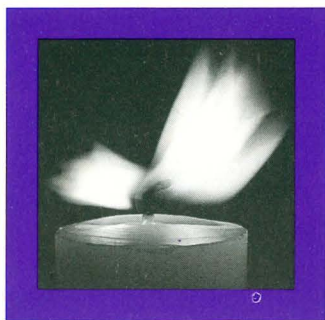


where they could enter the worlds of Africa and Asia. The BMS exhibition was there and also Mission in Time. The Karen choir arrived during the day. Again there was a variety of seminars and musical experiences.

"Throughout the day there was an awareness of a strong family atmosphere, with all age groups represented and baby buggies much in evidence," wrote Robert Armstrong, editor of the *Scottish Baptist*. "The stewards were drawn from a number of churches and covered a wide age range. The sense of everyone mucking in for a family was illustrated by coffee being served by former presidents of the BU."

In Wales, 3000 Baptists worshipped together in a cattleshed. The Welsh Family Day was held at the Royal Welsh Showground in Powys on October 3 and it was described "as an occasion to enjoy."

Worship was bi-lingual. *Gwyl y gair ar gan* (Festival of Word and Song) was for young people - although not exclusively - and provided Welsh speakers with an opportunity to discover different



ways of expressing their faith.

The ubiquitous Mission in Time roadshow was there, although they had not long lost all their equipment. They played to packed houses.

Missionaries and overseas visitors were on hand to give first hand accounts of mission today and all it costs.

BMS is supported by churches from the two Baptist unions which function in Wales. Missionaries come from both English and Welsh speaking churches. So this was one of those rare events which brought together Baptists, of all backgrounds in Wales.

"I felt ushered into a big global family where we all belong to the same Lord, serve the same Lord, have the same care and concern and where we are growing in the same faith and grace, willing to meet the same God."



Multilateral Visits

During 1992, the BMS organised mixed groups of people from various partner churches overseas. The idea was that they visited another country to sample something of church life and Christian witness there.

"We all learned about living in a different culture," reported one group. That helped us when it came to seeing how the church ministers. But we learned, not only from the countries we visited, but from each other. It was unique to be together from different countries and to share our experiences. We've learned a lot."

Sbhapati Hanuman, from Orissa in India, was part of the team which went to Bangladesh and other parts of India.

"We were all asked to share something about our churches and the congregations listened to us with keen interest and attention."

"I felt ushered into a big global family where we all belong to the same Lord, serve the same Lord, have the same care and concern and where we are growing in the same faith and grace, willing to meet the same God."

"How wonderful! No matter wherever in the globe we are, whatever our colour, whatever language we speak, we all belong to the same family."

Ted Davison from Scotland was part of the team which visited Europe. He was quite shocked to discover how little he knew of Belgium until he read the Herald.

"It has got to be stressed that Europe is as big a mission field as anywhere."

"It was good to be with people from countries around the world, to see how they reacted to situations and how they compared France and Belgium with their own countries."

Jinda, from the Karen Baptist

Jan Kendall interviewing members of the multi-lateral team which visited Europe.



Driven to Celebrate

Convention in Thailand, was impressed with the way Brazilian Baptists give in support of both home and overseas mission.

And from the receiving end, John Thompson in Trinidad said, "It was our privilege to share in such a tremendous experience of the global fellowship of the Body of Christ."

On the Carey Trail

A group, 48 of us, from the Arfon Association, Gwynedd, in Wales, spent four never-to-be-forgotten days visiting the familiar haunts of the young William Carey. Those days were surely the finest of all summer.

Late May, in all its freshness, adorned the countryside in splendour. At every place we visited, we were received with such a warm welcome that we were quite overwhelmed with kindness.

Someone from each of the churches - Paulerspury, Hackleton, Olney, Moulton and Kettering shared something of their history with us, and we joined together in worship and rejoiced in fellowship.

To all those who made our "Carey Tour" such a memorable one, thank you.

Someone has described human relationships as "creating space for others." You certainly "created space" for us and we returned to Wales rejoicing!



Intergalactic Mission?

Well, not yet! But one can only wonder about the future. In 1992, both *Mission in Time*, the BMS roadshow, and the *LOUD* spectacular managed to take their audiences on a journey through space and time.

Mission in Time was prepared by a team of young people under the guidance of Elizabeth Webb at Harrow. They took folk back through BMS history in a lively, imaginative way, and positive way.

"I can't remember a time when so much church history was communicated so effectively," wrote one correspondent.

The only thing that marred the tour was when all the equipment and costumes were stolen. However, they pulled things together again very quickly, like true troupers, and got the show back on the road.

LOUD was written by Nick Page and performed by Steve Chalke and the Shout Theatre Company. It was all about an evangelist who fell asleep at a Baptist assembly to be reawakened a century later in a space-craft. By instructing an incompetent crew in the basics of



evangelism the now wide-awake evangelist - and the rest of the *LOUD* team - was able to communicate missionary needs and opportunities.

"I thought we were just going to sit there and have someone preach at us," said one member of the audience at the Orpington preview. "It hasn't been like that. It was brilliant."



Loud Tour

The whole concept went down very well. I was really excited about the number of young people who stood up at the end wanting to commit themselves more fully and effectively to mission

But all that was the end result of weeks and weeks of hard work. Congratulations to all those who worked to produce a really good show. It is something you can be proud of and something we can be proud of as Baptists. Young people will be encouraged to see, as but a taste, of what it means to get involved in mission.

Iain Hoskins, Youth Officer, Baptist Union of Great Britain.



Although its real impact will only be seen over the long term, I am sure that what has been achieved will prove to be really significant over the years ahead.

Steve Chalke, Oasis.

As we mentioned at the top of the British Telecom Tower, the effects of LOUD will never ever be really known as lives touched during the Tour will go on being effective for many years to come.

Simon Parish, Oasis.

An Excellent Performance

An appreciation of Mission in Time by Miss A Wolstencroft of Accrington.

My friend and I enjoyed so much seeing the young people who gave an excellent performance of "Mission in Time" at both Burnley and Lytham St Annes.

After seeing it in Burnley I told my friend and she wanted to see it too. So we travelled to Lytham on the Wednesday night where we heard of the terrible happenings which had taken place in Burnley - all the equipment was stolen from the minibus.

Although the cast had to "make-do-and-mend" the performance lacked nothing of the enthusiasm which was shown at their previous venue.

"Thank you, Mission in Time team," said my friend. "Your adversity was taken on the chin - in true Showbiz and missionary fashion."

She has written an article all about the performance for our church News Letter. She attends a Methodist Church.

Driven to Celebrate

Mission in Time

Most people didn't know what to expect. They'd heard a little about "Mission in Time" on the Baptist grapevine and curiosity tempted some to come along and it turned their ideas of mission upside down.

"It was an excellent evening," reported Stephen Gaukroger, minister of Stopsley Baptist Church, Luton, when they sponsored a performance.

"Many people went away with a much more positive view of the BMS in particular and missionary work in general. In terms of breaking down people's stereotypes of missionary societies and encouraging a greater level of interest and involvement, this presentation was an excellent start."





Fun Runs, Cakes and Walks

they were all part of the celebrations.

They baked cakes - many cakes - for the BMS BiCentenary and there were teas galore. A BMS group in Kent held a tea in Deal. They produced a celebration cake based on BMS BiCentenary badges and stickers. There were candles for each BMS partner country, representing the light of the gospel of Christ brought to them over the past 200 years.

Cathcart Baptist Church, Glasgow, arranged a "Fun Run" in Pollok Park. They raced over five miles and raised £420 for the Fund for the Future.

Less energetic people walked mile after mile, and were sponsored. Others went on Carey trails and BiCentenary tours - on foot, in cars and on coaches. In Liverpool they marched in witness through drizzling rain.

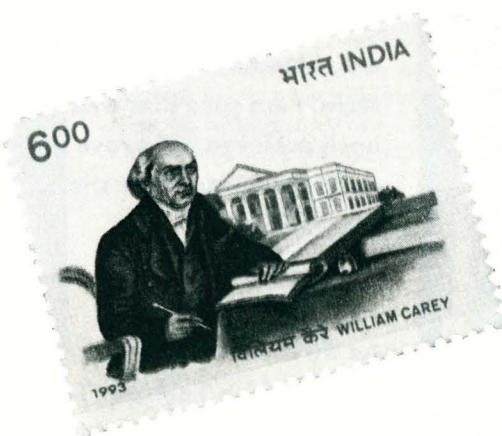
Some prepared musicals and very professional they were: *Great Things* at Eastleigh, *Knibb* in Bristol and *Go Tell* by the South East Essex Baptist Fellowship.

In Carey's chapel at Moulton they held a Son-et-Lumiere drama. They were reminded of life in rural England 200 years ago. They watched Carey growing up. He was seen as "a real person, who coped with disappointment, health problems and a mother, a wife and friends who did not understand his burning enthusiasm for mission." The story was brought up-to-date with a look at BMS work today.

Larger celebrations and services were held in Edinburgh, York Minster, and in cathedrals in Liverpool, Exeter, Leicester, Bristol and elsewhere.

In other places there were bazaars and displays, exhibitions and garden designs, and many, many services as churches up and down the country joined enthusiastically into the BiCentenary celebrations.

Mair Bowen.



Carey Stamp

We sent in our request - a year or so before 1992. Many Baptists up and down the country wrote in as well, but in the end the Post Office was not prepared to produce a Carey stamp.

Not so in India, where his contribution to India is highly valued. This year they have produced a stamp showing a slightly Indianised version of the familiar Carey portrait with Serampore College in the background.

Fellowship Visits

During the BiCentenary celebrations many leaders and members of BMS partner churches overseas visited the UK. They came at the invitation of BMS on goodwill fellowship visits.

Mrs Singh, from India, is principal of the Baptist Mission Gange Girls' Secondary School in Delhi. She said it was a rare opportunity to come to the UK to learn a lot.

"I have gathered a bundle of experiences to be shared with my people - with my schoolchildren, with my teachers and with my family members.

"I have seen that old people are taken care of. Of course we have residential homes in India, but these residential homes don't take the old women out for outings. Here they are taken care of. I will go back and tell my people to do the same.

"Then the playgroups I have enjoyed with the children. This too I shall share.

"Of course we have Sunday schools. That is nothing new. But I have learned other things, like mixing freely in church and bringing up young people to go out into the world. The Asia 28:19 Youth Action team gave a presentation of their visit to the BMS General Committee. I liked that very much. I think we must also give our young children an



opportunity to go out and visit other countries where they can be enriched by their Christian experiences and then return to work in India."

Another visitor from India was Mr C Nayak, the Finance Secretary from the Cuttack diocese in Orissa.

"I have enjoyed meeting friends and visiting different churches and attending BMM conferences in England in Scotland. I have found a strong missionary spirit. That impressed me very much. In my country, when we have similar meetings and conferences we look mostly at our own difficulties and problems. But in the UK you are concerned with other countries, with the people of other countries."



Mrs Singh: "A rare opportunity."

Driven to Celebrate



Owen Clark and Vivian Lewis, ably assisted by Tracey Booth, worked in the BiCentenary Office at Didcot throughout the period of celebration. Between them they were responsible for overseeing most of the preparation and hard work that went into the celebrations.

The bouncy castle at Nottingham attracted more than the young.

God's Spirit is a spirit of
unity revealing insights
and identifying
experiences throughout

Driven To Co-

the Church which are to
be used together in his
mission of love. God's
Spirit is driving his people
to co-operate, bringing
together the different
parts of the "body of
Christ", working more
effectively in mission and
revealing that unity which
can be achieved only
through Christ.



Partnership Consultation

From 6 to 9 October 1992, immediately following the main BiCentenary celebrations, 39 people, representing most of the BMS partner churches and groups, two of the home Baptist unions, and the BMS itself met to discuss partnership and co-operation in mission.

The consultation, which was held at Malvern, was a development of two previous meetings held in Los Angeles in 1985 and in Seoul in 1990. BMS ViceChairman, Tom Bowman, led the worship and the Revd Luther Gibbs, General Secretary of the Jamaica Baptist Union, was appointed chairman.

Nineteen papers were submitted, and several of the participants had an opportunity to speak to them. From time to time, the consultation broke up into smaller language groups - Portuguese, French, English. However, there were light hear

moments and an hilarious evening when ethnic music and songs, dance, games and even jokes were shared.

At the end, the consultation, representing 17 nationalities and a variety of agencies, presented the following report:

Content of Mission

Mission has its origin in God the Father, Son and Holy Spirit, who reaches out to his world in love through Jesus Christ.

Mission is a living and dynamic witness by the people of God to the Good News of redemption and reconciliation. This witness expresses itself in proclaiming what God has done and is doing and is to be found in the context of worship, service, identification with people and an acceptance of a clear prophetic role within the world.

Mission has the aim of affirming the Kingdom of God and urging the acceptance of God's rule in all aspects of life and creation.

Driven by the wind



Operate

Mission Concerns arising from todays World

We recognise a multitude of social and environmental concerns and the decline in moral values, arising from the sin of humankind - loneliness in crowded cities (or churches!), homelessness, refugees, the rights and dignity of human beings, such as the abuse of children and young people and the exploitation of women, pressures on family life, the causes and effects of poverty, distribution of wealth, bewilderment caused



Bhutan refugees in Nepal setting up camp

by the speed of change....

We seek to respond by proclamation and demonstration of God's love, with sensitivity to all concerned. We would move from the local church level, affirming that every Baptist is a missionary, to the international level, training and nurturing believers for their task and working to free God's creation from all oppression.

Areas of Co-operation

We affirm that all believers share in a rich Christian heritage of God-given and varied resources so we approach each other with mutual respect. We offer to each other, in trust and love, mutually and multi-laterally, and with sensitivity to one another's cultural background, those gifts which God has granted to us for the tasks of mission.

Co-operation could then be in the areas of: prayer, theological education, technical education and co-operation, personnel for pastoral and evangelistic work, money and material resources, establishing an information network, research into strategy and styles of mission, literature, world-wide partnership missions, exchange of specialists for short-term tasks, ex-patriate "non-professional" missionaries (tent makers), youth action teams,

Baptism of a person from the Karen tribe Thailand



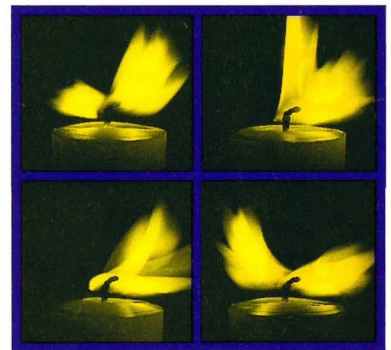
training in personal evangelism, strengthening of the prophetic role, theologian-missioners to reflect and gain insights to be shared, fellowship, working with other Christians wherever possible, training for trans-cultural missionaries, co-ordination of activities to avoid duplication of effort.

The Way Ahead

Recognising that in the matter of co-operation we are on a pilgrimage, we affirm the importance of maintaining and encouraging a system of regular multi-lateral as well as bi-lateral consultation and action.

Recognising that we are in favour of the participation of partners in the decision-making on partnership in mission and the sharing of resources, we conclude that the above is best investigated by establishing a small but representative international group which will report back with recommendations to the partner bodies.

Partnership





Driven to Co-Operate

Let us join our hands, hearts and spirits

What some participants said -

"The Thai Church wants to co-operate with many non-governmental organisations and churches to help provide personnel, material resources as well as financial support in the area of human rights and refugee issues which face the country."

Dr Sint, Church of Christ in Thailand.

"We appropriate the scriptural mandate that tells us: 'Go into all the world' to be witnesses for Jesus Christ in our 'Jerusalem, Judea, Samaria, and to the ends of the earth'. In this effort and this path, we are together with organisations like the BMS and others which have as a clear and immediate goal the fulfilment of the missionary mandate of our Lord."

Mary Kalil, Baptist Association of El Salvador.

"We recognise that the need for mission is urgent and that we are responsible for making Christ known to those around us; together with our international friends we are ready to do all that the Lord would direct us into."

The Revd Samuel Verhaeghe, Union of Baptists in Belgium.

Mary Kalil from El Salvador giving the Central American point of view at the consultation

"In the context of 500 years of devastating colonial forces, where the gospel was distorted and misused, we are directing efforts to reach the indigenous, the black and the women with the real gospel: fullness of life in all dimensions. They deserve to receive the good news of Christ and to receive consolation out of their long grieving."

The Revd Tomas Tellez, Baptist Convention of Nicaragua.

"We have offered to serve as a liaison between all South American countries in a global plan of action. We have also proposed to study and formulate a methodology and strategy of evangelisation, along with other countries, in order to proclaim more efficiently to all of South America, that Jesus Christ is Lord. We have suggested to our brothers in these other countries that they send young missionaries, on a short-term basis, to serve along with our short-term missionaries, for two-year periods in an evangelistic effort and an attempt to bring a missionary awareness to the people."

The Revd Waldemiro Tymchak, Brazilian Baptist Convention.

"The evangelisation of the world is our duty and we must continue to evangelise using the experience



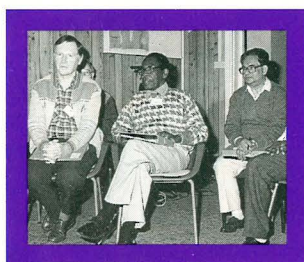
gained over two centuries."

The Revd Pedro Timoteo, the Evangelical Baptist Church in Angola

"In all the evangelised countries of the world, there are people burning with desire to proclaim the gospel, but in countries in process of development, like ours, there is a lack of even the most basic material resources. Thus, although we may have the middle and distant view, it is impossible to follow it through..."

"Our request to the church in general and our partners in particular is to help us in mobilising this potential without distinction of place, race, or sex and to give to all who are called to the mission of God the necessary material resources to accomplish it."

The Revd Koli Mandole Molima, Baptist Community of the River Zaire.



If it is true to its missionary calling, the Church itself needs to be whole. It needs to enjoy freely the wide variety of gifts and graces which God has given to its various parts; it needs to demonstrate their harmony as a witness to the gospel; it needs to deploy them purposefully as it carries out its mission."

"Let us have a spirit of mutuality to tackle the challenge of world mission. Let us join our hands, hearts and spirits to fulfil the worldwide mission of our Lord Jesus Christ."

The Revd Raltawnga, Baptist Church of Mizoram.

The Revd Baptism in Orissa



Tigers are dangerous but...

The church in Orissa is facing other problems.

Mission work has changed the life and life-style of the people (of Orissa) for the best. After about 200 years of Baptist Missionary Society work, the whole mission field has been transformed from Barbarism to committed Christianity. Today, all except a few English missionaries have gone back home but mission work continues with great enthusiasm

The Diocese of Cuttack is the proud heir and partner of the BMS through which the transforming power of God is reaching the unreached. Even as the Church in other mission fields has become stagnant the Church in Orissa is growing fast.

Rural tribal people have realised the power of the gospel which has set them free from alcoholism and evil practices like human sacrifice, polygamy, child marriage, complicated and expensive rituals and superstitions.

Rapid church growth is being witnessed among the Soura tribe in the Ganjam district. It is not uncommon to see more than 200 people receiving baptism in a single ceremony. During the last three years 1547 communicant members have been added to the Diocese of Cuttack. This has increased the responsibility of the Diocese. New believers need pastoral care and proper teaching.

New buildings have to be constructed, more field workers appointed and training programmes conducted to raise local lay leadership.

Fast growth is not without hardship and even persecution. Workers have to walk great distances on hilly roads to reach people in remote villages. They manage with modest accommodation, which means sleeping on the floor or on a charpoy with half of the leg dangling.

When people have no rice to offer, mission workers accept with joy different kinds of roots and mango kernels. Drinking unsafe water and living in unhealthy conditions makes the workers sick. Malaria is one of the common fevers from which most mission workers suffer. The fear of being attacked by tigers, elephants, bears and other dangerous animals is always prevalent.

Tigers are dangerous but more dangerous are religious fanatics who do not take church growth so kindly and come out openly to attack Christians. Three years ago, 19 churches in Phulbani district were burnt down and many Christians were physically assaulted. Surprisingly, this has strengthened the church tremendously and has also contributed to its fast growth. Today the church is ready to face opposition from any direction.

From the report of the Diocese of Cuttack, 1992

Fast growth is not without hardship and even persecution

Home from Home

João and Celia Manga are Brazilian missionaries, working in Guyana and supported financially by the BMS. Through their work and because of the co-operation of Brazilian and British Baptists, people are coming to faith.

We say home is where we are so we try to think of home as being together with the family. Home right now is Guyana.

And we have a home which we can use for services. It is five miles away from the church and because there is no public transport, we use it for prayer meetings and Bible study mid-week, and for worship on Sunday night.

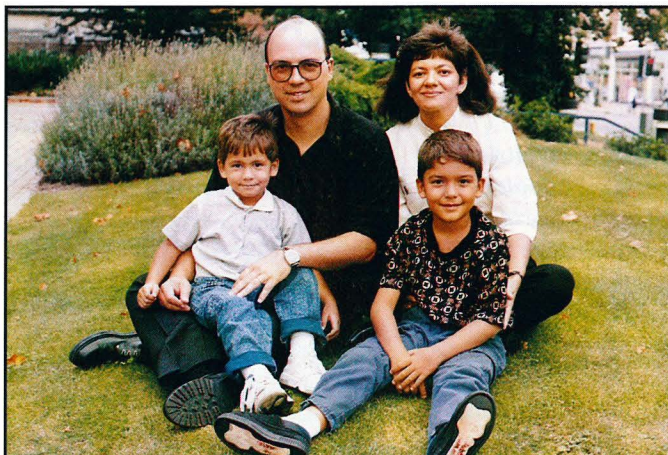
This has been the most rewarding part because we see the real people. They are very friendly and what is amazing, most of the people who came were non-believers. They were nominal Christians, but did not actually believe in God. They have come to faith through the worship in our home.

We call it the Church at Home. To start off we used our living room, but now we have moved to the garage so we can have more room.

This is a pattern of work used in Brazil. It is effective because it breaks away from the atmosphere of formality within a church. They feel more comfortable in our home. We make it very informal so they can ask questions, and that is how we really share the gospel.

There was a Cuban lady, an atheist, who we met at a swimming pool. We started talking about our home and she said, "I'll be there," just like that. Within three weeks she had accepted Christ who, she says, is making a difference in her life. After four weeks she said, "I am not an old Christian, but I do believe in everything I am reading about."

Others have voluntarily said, "I would like you to come to my house to hold a Bible study." An East Indian lady invited us to her



João and Celia Manga and their two boys

shop. She has one of the largest shops in the city.

She said, "We are experiencing some family problems and perhaps you could help us with our older boy."

Actually her problem was with the whole family, but she used the boy as an excuse to get us there. She came from a Muslim background, her husband was Hindu and the rest of the family was in between. She wanted something for them to believe.

She said, "We might as well try Christianity as neither of these two has worked for us."

The eight of them, after the third or fourth meeting, came to Christ in prayer.

Scholarships

One way the BMS co-operates with partner churches is in giving scholarships for further training. Sometimes the scholarship holders come to Britain for study. Often, however, the study is undertaken elsewhere.

Mr Hom Nath Dhakal is one of the eleven current BMS scholarship holders. He is a Christian, from Nepal, with an engineering background and is taking a degree at the Bolton Institute of Higher Education.

I was born into a strong Brahmin Hindu family in Gorkha, Nepal and converted to Christ in 1982. I am married to Sharada Dhakal and have one son, Bibek Dhakal. He is three years old. My wife Sharada also comes from a Brahmin Hindu. She was

converted in 1982. They have remained in Nepal.

I am an elder of the Prasansa Church in Kathmandu, Nepal. The church was one of the persecuted churches closed by the government in 1987. It is now open once again. I am working in the Institute of Engineering as an assistant instructor and also run a mechanical workshop where we manufacture manual irrigation and drinking water pumps for poor, landless farmers. We also manufacture wheel barrows.

My vision is to develop an economic base, for the support of the young but growing church in Nepal, by creating employment opportunities for Christian young people through practical training and through small businesses in the mechanical field.

In order to work better in the field of mechanical engineering as well as giving some Christian leadership in Society, I need to have some more qualifications in mechanical engineering. That's why I am studying at the Bolton Institute of Higher Education.

Engineering work, Nepal



Driven to Co-Operate

Where there is injustice,
where people are being
blatantly trodden down,
where the poor are

Driven to Protest

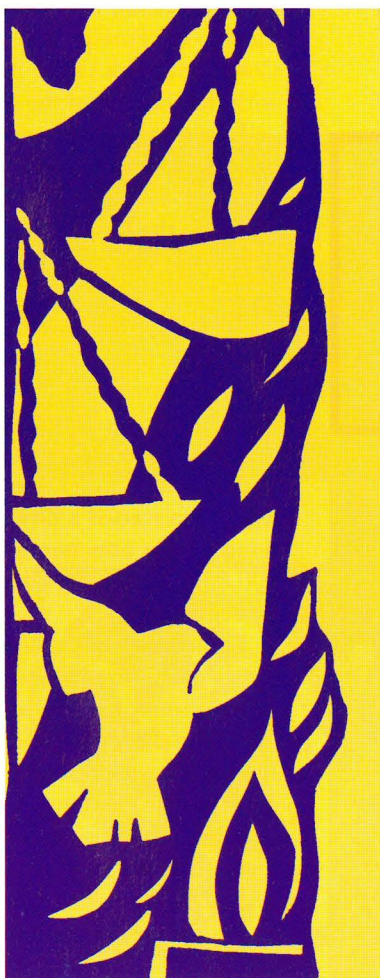


forgotten and children
abused, how are our
consciences stirred?

The powerful wind of God's
Spirit whirls us around,
again and again, to look at
the ugly face of the world.

What can we do as
Christians? How can we
protest?

Driven by the wind



Children in Nicaragua with a makeshift cart

Nicaragua

Last year, Baptists in Nicaragua protested to the government at their education and social work being taxed when other church bodies were not affected. The BMS also wrote, in November 1992, to the President of Nicaragua, Violeta Chamorro.

Madam President

Since 1990 we have had a partnership with the Nicaragua Baptist Convention and consequently have a deep interest in and concern for your country. We understand that the Nicaraguan Government has recently

introduced taxes on the education and social work carried out by Protestant Churches.

We believe that all Christians have a responsibility to fulfil their civic obligations, including the payment of appropriate taxes whenever possible, nevertheless we urge you to review this policy. We do so for the following reasons:

1. The churches are engaged in vital community services such as health care, education and self-help schemes in deprived areas. Since your government is not fully able to fulfil these basic responsibilities it seems inappropriate to place taxation burdens on organi-

sations that are trying to offer help.

2. In common with the great majority of Nicaraguan people, the churches lack sufficient resources to meet existing demands. The loss of income through taxation would mean that they have even less possibility of attending to pressing needs.

3. The new taxation appears to be a case of religious discrimination since, according to our understanding, the Roman Catholic church receives government grants and donations whilst the Protestant churches are taxed.

4. As a donor of funds for relief and development work in response to national calamities such as drought (in previous years) and destruction caused by tidal wave (earlier this year), we lament the fact that our funds, raised by voluntary contribution through a recognised charity, will now be subject to government levy and will not be wholly used to help people in need.

In view of the above, we would respectfully petition you to revoke the new taxation requirements being laid upon Protestant churches. We would call upon you to encourage and support their humanitarian work rather than to penalise it.

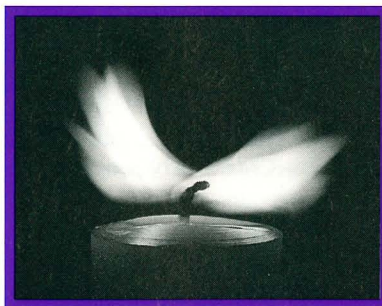
Albania

Baptists in Britain, including the BMS, were concerned at a draft law on religious freedom which seemed to penalise evangelical Christians. In October, we learned that the draft law did not go through as planned. However, we were prepared and are prepared to support Protestants in Albania so that as the Albanian government sorts out its new constitution it will enshrine a policy of religious freedom.

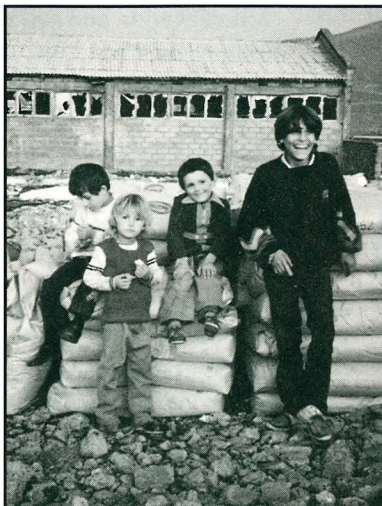
Bhutanese refugees streaming into Nepal



Driven to Protest



Children in Albania sitting on sacks of seeds provided by Operation Agri



Bhutan

In November and again in March the Missionary Herald featured injustice in Bhutan which is forcing many ethnic Nepalis to flee that country and seek refuge in Nepal itself.

The articles by Jerry Clewett were sent to the Didcot MP, Robert Jackson who forwarded them to the Foreign and Commonwealth Office together with the concern of the BMS.

Letters were also written to the Independent newspaper following an article by Tim McGirk featuring the King of Bhutan as a benevolent monarch, well loved by his people.

"I wonder if Tim McGirk has filed any articles on the effects of Bhutan's citizenship laws which have resulted in the majority of the population being made illegal immigrants. Clashes over the legislation started a flow of refugees that now number about 100,000," wrote David Martin in November.

Earlier this year, a report by jurists of the South Asia Association for Regional Co-operation described several of Bhutan's laws as 'overtly discriminatory'. The introduction of those laws has been the cause of much human rights violation and their implementation 'has brought about a reign of terror and intimidation.'

The Spirit of God blows
where he wills. Sometimes,
as with Paul, he prevents
our moving in one

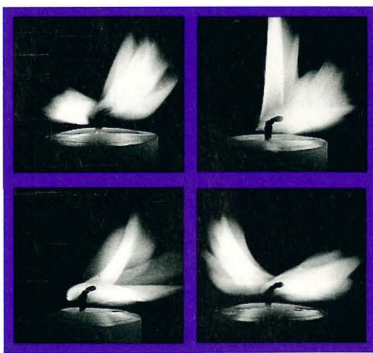
Driven To Diversify

direction and then scatters
us to a variety of
Macedonias. Maybe not to
Zaire, for the moment, but
elsewhere in Africa and
Europe is wide,
wide open.

*Maputo,
Mozambique*



Driven by the wind



Africa

Some of the missionaries who were unable to return Zaire took leave of absence or resigned. Some have been redeployed to other countries or seconded to Tanzania, Sierra Leone, Cameroon, Niger and Guinea thus adding a temporary extension to the African countries in which BMS works.

In Mozambique we are seconding Sue Roberts to ACRIS, a Community Health Project, which is desperately needed as that country turns from civil war to peace.

A new partnership began with the National Baptist Convention of Zimbabwe. This young and vibrantly growing Church has requested our help in the training of lay leaders and in church planting. We now seek the right people to help them.

EUROPE

France

Redeployed Zairian missionaries, Ian and Pauline Thomas, who are working for the time being at Carcassonne, are being joined in France by Chris and Christine Spencer who were evacuated from Mbanza Ngungu in 1991. They will be working in Le Havre.

Belgium

Les and Jane Bromley spent just over five weeks in Zaire before being evacuated from Kisangani. They have been waiting and searching for a new avenue of service. In the immediate future they will be joining the small Belgium Baptist Union by giving help to the church in Ferrieres.

Albania

Chris and Mairi Burnett moved to Albania last year to establish a Baptist work. Another couple will be joining them soon for development work.

Hungary

Karen Poole, another Zaire missionary who was in that country only for a very short time, has now spent two years teaching English at the International Baptist Lay Academy in Budapest.

Bulgaria

The Baptist Union of Bulgaria have asked BMS to recruit a pastor to serve in Bulgaria as soon as possible. Such a person, or couple, "should have experience of church strategy and administration because these are areas where we have little experience and need help."

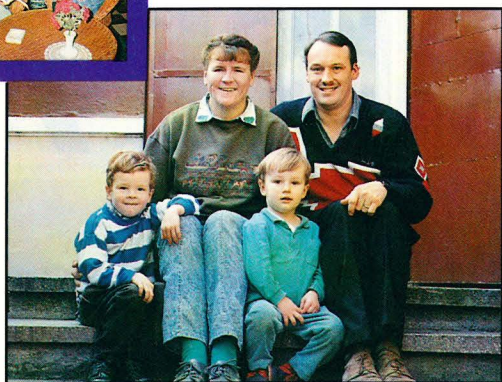
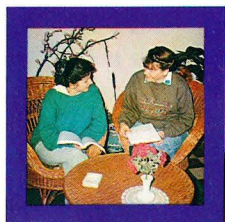
We had to look at the atlas too

"Where is Niger?" asked Ruth and Alan Wood

The events of September 1991 and our hasty departure from Zaire left us with a mixture of feelings: bewilderment at such sudden uprooting, a sense of loss in leaving the place we regarded as home, anxiety for our Zairian friends. All this left us depressed and uncertain for a while. It has been difficult to grasp the fact that Zaire will remain closed to us for some time to come.

Once it became clear that an immediate return to Zaire was impossible, we began to seek God's will for us for the next couple of years. Thus began a very frustrating, anxious and discouraging period as, unlike our experiences in the past, we had no clear leading as to what we should be doing.

After discussions with the BMS we decided to seek a secondment to another society for a short-term service period concentrating our efforts on francophone Africa. The Society for International Ministries (SIM) suggested a placement at a mission hospital Galmi in southern Niger - between Algeria and Nigeria; we had to look it up in an Atlas too. The post will use Alan's abilities and experience advising on laboratory procedures, teaching at a nursing school, setting up HIV screening procedures. There is a role for Ruth helping a dozen missionary children with their correspondence schooling



Top: Learning Albanian - a language class for Mairi Burnett.

Above: Chris and Mairi Burnett with Duncan and Keith.

Bottom: Alan and Ruth Wood with Martin and Helen

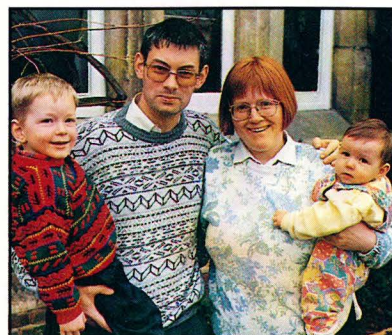
LATIN AMERICA

Brazil

It is not long since BMS accepted an invitation to work with the State Baptist Convention of Santa Catarina. Chris and Marion Collicot moved there last year where Chris is pastoring the church at Canoinhas and oversees the work of the seven churches in the local association. Marion is now State President of the Women's Work.

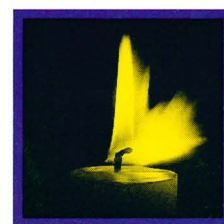
Sadie and Vincent MacDougall have also moved to Santa Catarina to work in Joinville and John and Maria Dyer will be arriving in the state this year to get involved in a training programme.

The latest Brazilian state to forge a partnership with the BMS is Goias.





A family group in Sierra Leone. Photo by Brian Jones, CMS.



Africa at Last

After the uncertainty of her destination over the summer and through the autumn, Dr Helen Johnston, who was hoping to go to Zaire, has now arrived in Sierra Leone to work with the European Baptist Mission.

Freetown, the capital, is a city of about half a million people, a mixture of 16 or 17 tribal and ethnic groups, each with its own language and culture. Krio is the main language spoken, although English is, officially, the language of government and education. There is an atmosphere of intense activity with crowded markets selling fruit and vegetables. Bargaining is essential.

The houses are a mixture of Krio-style, reflecting the colonial era, modern government and commercial offices, local brick houses with corrugated iron roofs, shacks and slums - often along the same street. Many have no

electricity and rely on shared water standpipes and pit latrines.

The streets are congested with clapped out Japanese cars operating as taxis. Four-wheel drive vehicles and shining Mercedes are a bit incongruous.

For language study I have been based in Lunsar, a town 75 miles north-east of Freetown. Lunsar is also where there is a Baptist Eye Hospital and the Baptist Convention of Sierra Leone headquarters.

In March I begin work in the Samu Health Centre in Kassiri. I spent two days at the Health Centre shortly after my arrival in Sierra Leone, to meet staff and look around the clinic. I was introduced to the Paramount Chief of the Samu Chiefdom. He is a Muslim, as are the majority of the population in the area. The chief was friendly and gave me a warm welcome. I felt encouraged and am looking forward to going back to begin work.

Driven to Diversify



Helen Johnston is now working in Sierra Leone.



God's Timing

Andrea and Mark Hotchkin are both excited and at peace about going to Guinea.

We have heard that we are going to Guinea, West Africa. We have found that God can creatively redeem all situations for his and our good. We might have been so discouraged, at not being able to go to Zaire, that we had given up missionary work and stayed in the UK instead.

In October, our future seemed no clearer than earlier in July and we were making plans to work in the NHS until February. No sooner had Andrea signed her job contract than a contact with Leprosy Mission led to unexpected results.

A job in Guinea was available immediately! We had looked at this job previously but at that time it appeared to offer work for Mark as a leprosy surgeon only and nothing suitable for Andrea, so we had not pursued it. Unknown to us further enquiries had been made into the possibility of work in the general hospital as well as leprosy work. The Leprosy Mission received positive answers from Guinea. The job seemed right in all but timing. We had to make a decision.

Over the next 24 hours we were increasingly convinced that we should say yes and were given a sense both of excitement and peace about the decision.

A Chance To Show Our Concern and Love

Chris and Mairi Burnett moved from Zaire to Albania. What's the move been like?

“Neither Zaire nor Albania are poor countries, only countries where poor people live. Both have considerable resources, but they are mismanaged. Western influence in Zaire and Eastern influence in Albania have left people feeling raped and ‘used’.”

What about religion in Albania?

“Before 1939, statistics showed 60% Muslim, 30% Roman Catholic and 10% Albanian Orthodox. There was a small but active Protestant witness and Bible Society. Baptists were linked to the Conservative Baptist

will be in Albanian hands.”

The Albanian project has been going for nearly a year now. What does it involve?

“Karl Heinz Walter, General Secretary of the European Baptist Federation, was the driving visionary. Canadian Baptists, John and Virginia Keith, are external co-ordinators and Keith Parker of the Co-operating Baptist Fellowship in America has supported it.

“The BMS and many other Baptists are involved. The project is supervised within the EBF. Even the Albanian government has encouraged our participation.

“We are here to show people Jesus. They have been denied the gospel for over 40 years. Whole generations do not know Jesus.

“The project aims: to plant Albanian churches that will mature into autonomous

fellowships in communion with the wider Baptist family; to convey in deed and word our love for the Albanian people and our desire to see them once more part of the world; to get involved in the

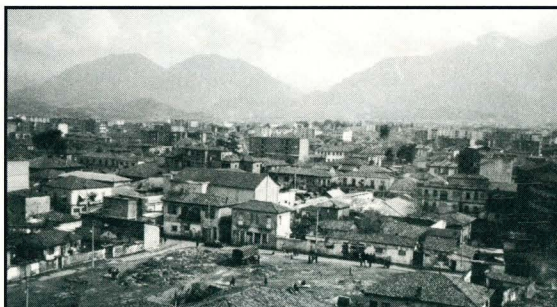
fields of medicine, agriculture, education and others.

“We seek to present to the wider Baptist family a viable way to become involved in the work in Albania without duplicating many of the efforts themselves.

“Our team looks set to rise to three other couples, maybe four, by the end of 1993 and perhaps even a total of 15 to 20 personnel by the end of 1994, if present projects go ahead.

“We believe the only solution to this country's problems lies in its acceptance of God's good news. A heart change must follow political changes. Baptists and other Christians have stood on the outside for so long. We now have the chance to show our concern and our love for the Albanian people, a love that only poorly mirrors God's real love for them.”

View of Tirana, Albania



Convention in America.

“Generally there is moral anarchy in Albania. Theft is commonplace with families retreating behind high walls. Bars cover windows up to the third floor. You don't go out after dark in Tirana. Recently someone drew a gun on a foreign missionary.

“Yet people are curious about religion. There is a realisation of God in the hearts of many. Churches are being started. People are attending mosques and Catholic and Orthodox churches are reopening.

“In this vacuum we must present the full gospel that Christ offers. But we must present it as free as possible of our own cultural baggage. The Baptist tag can give the promise of a wider church family while guaranteeing that control of the local churches

Driven to Diversify

In the BMS BiCentenary year,
Baptist churches in the UK
responded well to the missionary
call and gave nearly ten per cent

Financial Report in Brief

more to the work of the Society.

That is good news indeed! But a word of caution. Although we ended up with what appears to be a healthy surplus of £195,922 that was only achieved because legacies topped the million mark.

Of course we are extremely grateful to those who remember the work of mission in their wills.

Someone has called this "a final love-gift." But it is not the sort of income you can plan for. One sister missionary society found itself in deep financial trouble two or three years ago when its legacy income fell dramatically.

Today's outreach in mission, whether at home or abroad, is always the responsibility of today's church. The task is ours - to go, to pray, to give others the vision, to support financially.

Difficulties in Zaire meant that we had fewer missionaries in that country and overseas expenditure fell slightly. However, some of these missionaries are now seconded to work elsewhere in Africa and Europe. Calls for more workers are coming to us from Eastern Europe including a new partnership with Bulgaria.

As you read through the rest of this report it will become evident that the pressures on us are not to diminish our involvement in world mission but to take on more and more commitments. These are constantly and prayerfully being examined to discover what God is saying to us. But if the work God wants us to do is growing, then our commitment to support it must grow too.



In a young world the work God calls us to do is growing



Income	31.10.91	31.10.92
	£	£
Direct giving by the churches	2,791,056	3,068,483
Legacies	906,327	1,082,496
Investment and other income	418,223	223,145
Total income	4,115,606	4,374,124

Expenditure	31.10.91	31.10.92
	£	£
Missionary support grants to overseas churches and other expenses	2,213,624	2,039,610
Training missionaries and overseas personnel	226,256	255,013
Missionary retirement costs	118,556	130,060
Education, promotion and recruitment	697,471	764,704
Administration	810,275	798,694
BiCentenary expenditure	42,350	195,922
Total expenditure	4,108,532	4,184,003
Surplus	7,074	190,121
Total	4,115,606	4,374,124

WHERE THE MONEY CAME FROM

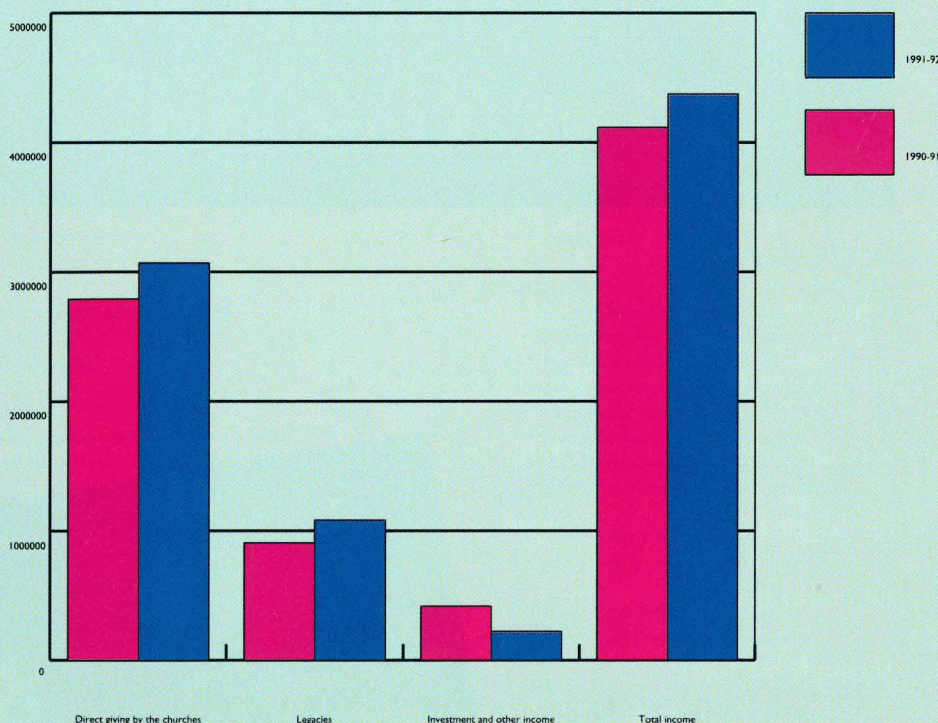
BMS Income 1991/92

Direct giving by the churches went up by 9.9% compared with the previous year. Thank you.

Income from legacies increased by 19.4% during 1991/92.

Investment and other income was almost half that of the previous year.

Despite the increase in giving and a surplus at the end of the year, but for another record year for legacies, we would have had a large deficit.



HOW THE MONEY WAS SPENT

BMS Expenditure 1991/92

Nearly £2.5 million was spent on overseas work including training missionaries and caring for retired missionaries, slightly less than the previous year due to the problems in Zaire.

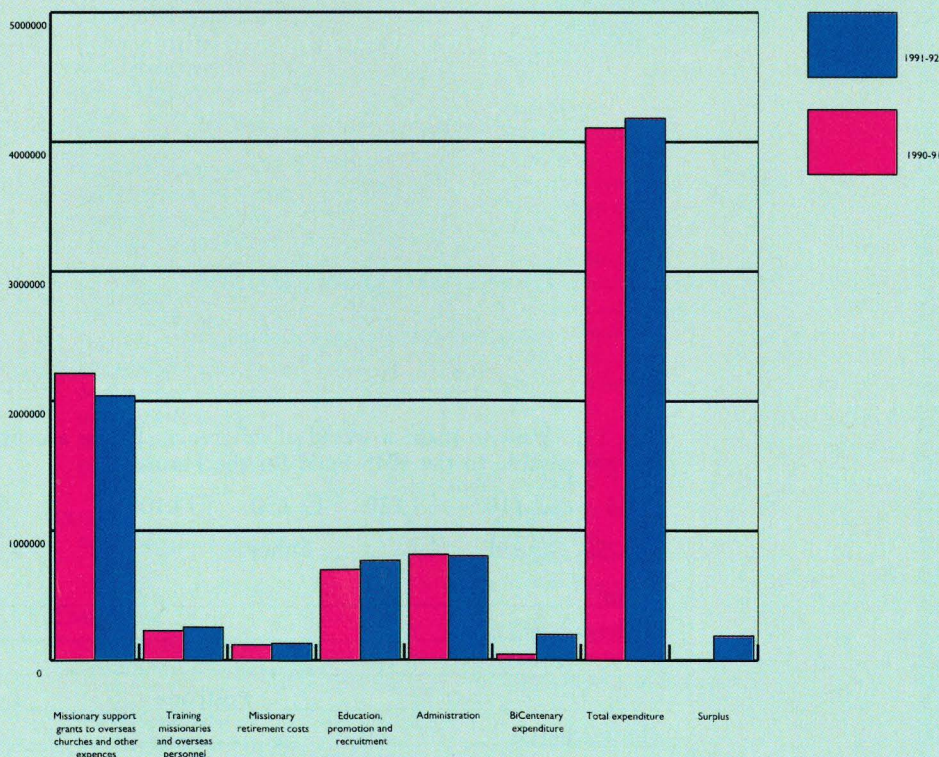
Just over 18% of our spending was for the recruitment of missionaries, promotion and education in World Mission, this included extra spending on special BiCentenary issues of our magazines.

General administration costs were, for the second time, lower than the previous year accounting for 19% of expenditure.

Just over 4.5% of spending covered the cost of the BiCentenary celebrations and the promotion of the Fund for the Future.

We ended the year with a healthy surplus.

(This is a simplified version of the accounts the full and audited accounts are available on application and will be printed in the 1993 Directory)



Help put us on the map for Rudolf's sake.

The one thing Rudolf has wanted to do all his life is read the Psalms. But the only time he actually held a borrowed Bible in his hands he was so overcome he could barely see them through his tears.

At the moment there are no Baptist churches in his country, Albania. Which is why we're asking for your support to help us establish a European Baptist centre in Tirana through *Fund for the Future* and bring encouragement to those like Rudolf.

Fund for the Future is a scheme which exists to fund exciting new projects and partnerships, providing for mission work globally.

Already it's changing lives. For example, in France we're helping to provide education and retreat facilities for young people. Whilst in Nicaragua we plan to buy motorcycles for regional pastors.

We need to raise £2m by October and with your help we can do it. If you'd like more details about the *Fund for the*

Future ask your Minister, or look out for the leaflets in your church.

It's easy to make a contribution. You can simply fill in the coupon now and send it to the Baptist Missionary Society along with your cheque. Your donation could mean that Rudolf can at last have his own Bible.

It doesn't take much to make a world of difference.



Fund for the Future

Baptist Missionary Society

Yes, I do want to make a world of difference. Please accept my gift payable to the BMS Fund for the Future.

☐ £5 ☐ £10 ☐ £20 ☐ £50 ☐ £100
☐ £250 GiftAid ☐ £ _____ Other

Name _____

Address _____

Postcode _____

Home church _____

Please detach and send to: BMS Fund for the Future, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

Baptist Missionary Society is a Registered Charity.

BMS Workers and National Churches

ALBANIA

The European Baptist Federation
General Secretary: Karl Heinz Walter

Chris and Mairi Burnett
Glyn and Gill Jones (designated for)

ANGOLA

The Evangelical Baptist Church in Angola
General Secretary: Alvaro Rodrigues

BANGLADESH

Bangladesh Baptist Sangha
General Secretary: Martin Adhikary

Phil Commons
Valerie Hamilton
Sue Headlam
Christine Preston

BELGIUM

President: Samuel Verhaeghe

Jane and Les Bromley
Joyce and Stuart Filby

BRAZIL

Brazilian Baptist Convention
General Secretary: Salovi Bernard

David and Sheila Brown
Georgie and Stuart Christine
John and Norma Clark
Chris and Marion Collicot
Angela and Roger Collinson
Peter and Susan Cousins
Margaret and Roy Deller
Rosimar and Timothy Deller
Kevin and Linda Donaghy
John and Maria Dyer
Ana and Avelino Ferreira
Jean and Michael Gardiner
Frank and Peggy Gouthwaite
Mark Greenwood
Kathie and Martin Hewitt
Barbara and Keith Hodges
Debbie and Paul Holmes
David and Sue Jackson
Sadie and Vincent MacDougall
Catherine and David Meikle
Evelyn and Lee Messeder
Gerry and Johan Myhill
Mary Parsons
David and Jean Perry
Maureen and Stan Porter
John and Lidia Pullin
Derek and Joanna Punchard
David and Joyce Stockley
Margaret Swires
Daveen and Michael Wilson

BULGARIA

General Secretary: Bozhidar Igoff

EL SALVADOR

El Salvador Baptist Association
General Secretary: Carlos Sanchez

James and Sue Grote
David and Rachel Quinney Mee

FRANCE

The Federation of Evangelical Baptist Churches
Executive Secretary: Jean Pierre Dassonville

Neil and Ruth Abbott
Catherine and Robert Atkins
Philip and Rosemary Halliday (designated for)
Chris and Christine Spencer
Ian and Pauline Thomas
John and Sue Wilson

HUNGARY

International Baptist Lay Academy

Karen Poole

INDONESIA

Convention of Indonesia Baptist Churches
National Secretary: Ronny Welong

INDIA

Church of North India
General Secretary: Pritam Santram
Baptist Union of North India
Secretary: J H Masih
Bengal Baptist Union
Secretary: S K Biswas
Baptist Church of Mizoram
General Secretary: Raltawnga

Ann Bothamley
Betty Marsh
Sheila Samuels
Carole Whitmee

ITALY

President: Franco Scaramuccia

Claire and Mark Ord (designated for)

JAMAICA

Jamaica Baptist Union
General Secretary: Luther Gibbs

NEPAL

United Mission to Nepal: Executive Director, Ed Metzler
International Nepal Fellowship: Director, John Bradley

Jane Andrews
Debbie and Graham Atkinson
Ruth Berry
Jeremy and Ruth Clewett
Bob and Ruth Ellett
Sue Frame
Karen and Iain Gordon
Peter and Valerie Harwood
Tim Lehan and Alison MacLean
Suzanne Linnell
Sheila Loader
Andrew and Linda Mason
Katie Norris
David Payne
Alison and Chris Rudall
Joy Ransom
Ian and Sally Smith
Isobel Strang
Jackie and Paul Wicks
Corinna Woods

NICARAGUA

Nicaragua Baptist Convention
General Secretary: Elias Sanchez

Peter and Sheila Brewer

PORTUGAL

The Portuguese Baptist Convention
General Secretary: Daniel Machado

SRI LANKA

Sri Lanka Baptist Sangamaya
General Secretary: Kingsley Perera

Betsy and George Lee
Joy Knapman

THAILAND

Thailand Baptist Missionary Fellowship
General Secretary: Rupert Nelson
The Church of Christ in Thailand
General Secretary: Sint Kimhachandra
Karen Baptist Convention
General Secretary: Sunny Danpongpe
Lahu Baptist Churches
General Secretary: Suwit Damrongpong.

Christine and Geoffrey Bland
Jacqui Wells

TRINIDAD AND TOBAGO

General Secretary: Adrian Thompson

ZAIRE

Baptist Community of the River Zaire
President: Koli Mondole Molima

Elizabeth and Stephen Allford
Margot Bafende
Deanna and Owen Clark
Brenda Earl
Gwen Hunter
John and Rena Mellor
Ruth Montacute
Elisabeth and Richard Smith
Pat Woolhouse

ZIMBABWE

The National Baptist Convention of Zimbabwe
President: Patrick Face Moyo

Pam and Steve Seymour (BWaid/Development Project)

SECONDMENTS

Cameroon: Andy and Jenny Wilson, with the European Baptist Mission.
Central African Republic: Adrian and Sylvia Hopkins, with the Christoffel Blindenmission.
Guinea: Mark and Andrea Hotchkin, with the Leprosy Mission
Niger: Alan and Ruth Wood, with the Society for International Ministries (UK).
Sierra Leone: Helen Johnston, with the European Baptist Mission.
Mozambique: Suzanne Roberts, with ACRIS
Tanzania: David Champion, with the Mission Aviation Fellowship

MISSIONARIES SERVING IN THE UK

Janet Claxton
Sue Evans
David and Elidia Grainger
John and Nan Passmore

CANDIDATES

Christopher and Sarah Mattock

Not listed are a number of missionaries who have taken leave of absence.

Mission is about communication. It is about the way God reaches out in love to touch our lives, to make

Driven to Com

himself known, to heal and save through his son Jesus Christ. Mission is the Holy Spirit impelling Christians to tell this good news to the whole world. So we are driven to let the churches in Britain know what is happening, where God is at work, where he is calling us to be and what he is calling us to do.

World Mission Link

In 1992 - 138 Link-Up visits, 20 Extended Stays, 159 Missionary events, 10 Staff Teams - well over 1000 churches visited by BMS missionaries, BMS Staff, and Special Speakers.

Missionaries - sharing with the churches both the needs of the people they work with and their own needs. The difficult times and the times of celebration and rejoicing;

BMS Staff - telling of their experiences, sharing news and views of world mission, exploring with churches what mission means in today's world, using their skills and talents in so many different ways;

Special Speakers - giving time

to tell churches about BMS, about mission in other parts of the world, about the place of the local church in world mission.

Churches and people challenged to get involved.

This is World Mission Link in action. Hear what people had to say about their experience of:

Staff Teams

"The most exciting thing on mission we've seen for a long time." "... really made us think." "...fun, exciting, thoughtful."

Mission Education

"The visit really inspired us to do something both in our own churches and together, we know this is important." "Can you help us with suggestions and ideas for the programme." "Our group is going to organise a whole range of meetings over the next months."

Link-Up

"Small churches particularly appreciated the visit." "We felt we really got to know him." "We have always been interested in world mission. Link-up is giving us a new perspective." "The contribution into the local school was really appreciated."

The World Mission Link programme is there for the churches to use. It's for large and small churches, for mid-week groups and Sunday services. And not just meetings - the regular contacts with a missionary through letters, tapes,

BMS Chairman Peter Clark interviewing Ranajit Sarker, President of the Bengal Baptist Union



Putting together a make-shift shelter as part of the 'experience' on a staff-team weekend



Below Children enjoying the experience

municate

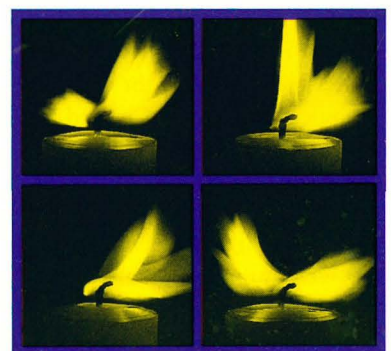


photographs, even telephone calls are also part of World Mission Link. There is also the possibility of having a speaker a number of times throughout the year who can lead your group or Bible Study or Women's Meeting.

And then there's **Room for Change** - a weekend of drama, multi-media presentations, workshops, seminars and the

chance to sample life in a refugee camp.

What does world mission mean to our churches? Is it an important part of our week by week life or does it get pushed to the one meeting a year? World Mission Link is there to help all parts of the church to hear the wind of challenge and concern and to get involved.



New BMS Reps

Two new BMS representatives began work during 1992. They both have large areas to cover.

Cath Mawson, the area representative for Northern England has charge of a region stretching from Cheshire and Sheffield in the south to Carlisle and Berwick-upon-Tweed in the north. Derek Clark, national representative for Scotland, has the whole of that land to cover including all the offshore islands.

How have they seen their first few months? Is life as a BMS rep. how they imagined it would be?

Cath admits that all has not been quite as she originally perceived it, mainly because of the BiCentenary.

"I imagined myself contacting people, arranging meetings and offering training for Missionary Secretaries, saying, 'I'm available. How can I help?'"

"But life isn't always as we plan it!"

Instead, she found herself responding to phone calls. A reactive response, she calls it, instead of a proactive move.

She recalls one lighter moment.



Derek Clark and Cath Mawson

At her initial interview for the post she was asked how she would react if she had to speak at a ministers' conference.

"I hadn't even thought of it," she replied. "I thought I would be dealing with ordinary people."

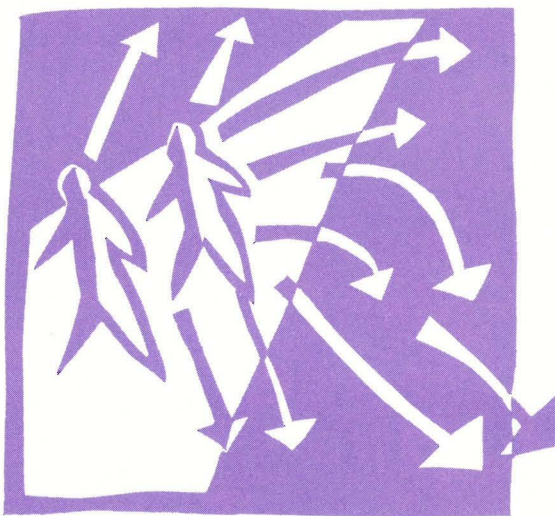
Actually, she remembers, she used the word "normal". This caused some hilarity as half the panel were ministers themselves!

"Yes, I have since spoken at a ministers' conference - and

survived."

Several impressions stick in Derek's mind.

"I've discovered how little I actually know! The reading, watching and talking of the last few months have only heightened this realisation. But at least I can use this to try not to make too many blanket assumptions about countries and cultures which I barely understand."



His impression is that many folk in our churches have quite an inaccurate impression of BMS.

"For some their knowledge is out-of-date; and others are just ill-informed.

"Sadly, in many churches world mission is seen as the hobby-horse of a few enthusiasts and not necessarily relevant for all Christians.

"I'm in a getting-to-know phase. Getting-to-know the countries, the missionaries and the enthusiasts in the churches and BMS itself. It's a time of change as the Society tries to keep in step with the Spirit and react to the new challenges and opportunities that God is opening up. And that's exciting to be a part of!"

1992 - a good year for resources

Although BiCentenary created extra pressures for BMS staff, it certainly added impetus to BMS resources! In particular, four videos made their debut.



Xpect The Video was the earliest arrival and is particularly geared to young people's groups. It asks and answers some fundamental questions about mission - questions young people are asking themselves. Set in India, it is lively and full of interest.

Crossing Bridges, a pot pourri of today's work in the name of BMS around the world. This has proved a very popular video of general interest and has been used in church services and house groups in particular.

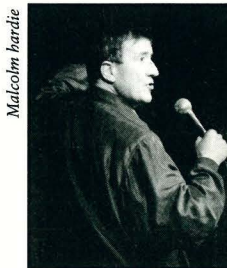
A Weaver's Son is a good introduction to the history of the BMS and was an excellent BiCentenary resource. It remains a good video for anyone interested in the development of modern mission - and a great human interest story!

Monsters, Monkeys and a Big, Big Spider

for children has been very well received. It focuses on five countries where BMS is at work, and is excellently narrated by Roy Castle. Groups have found it most useful to

show one story at a time and to use the follow up material which accompanies it.

An interesting trend has been noted - people have tended to first hire a video, then buy it once they have proved its value!



Malcolm Hardie

The Annual Report video, **That the World may Believe**, has also been a good general resource on the work of BMS today.

The Harvest pack, **Power to Live**, with its accompanying slides has received many favourable comments. It certainly has not been limited to use at harvest services, which is encouraging. We are aiming much of our material produced like the Harvest pack to be used widely in the church community. In the same way, it is hoped the the Women's Projects, such as last year's A Woman's Touch, will be seen of great value by ministers, home group leaders and so on.

A Woman's Touch focuses on four national women, from El Salvador, Brazil, India and Angola and links their stories with those of women from the Bible. It includes drama, an Order of Service and points for action and reflection.

1992 has been the most popular year so far for the **Birthday Scheme**. The six new designs for the cards are all attractive and colourful and the newly available poster should make the task of Birthday Secretaries even easier. The poster is designed to be displayed in a church foyer where people can write their names on their birthday date.



A new collection of dramatic sketches, **Fool's Gold**, sold out soon after it was introduced. A new batch has been delivered and is continuing to be in demand. This book of ten short plays heralds a new series and another book will appear for 1994. Church members are encouraged to exercise their writing gifts and to contribute sketches with a mission theme to the series.

1992 also saw a varied collection of books dealing with BMS history. Brian Stanley's definitive work and Gwenda Bond's popular history have proved equally 'popular'. From Scotland, Marjorie McVicar's **A Great Adventure** has filled a gap in the market with its unique perspective and **William Carey**, the updated Kellsye Finnie short biography is a valuable resource.

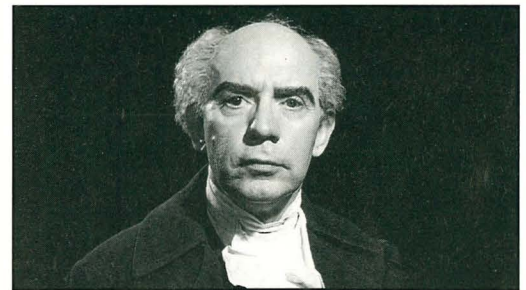
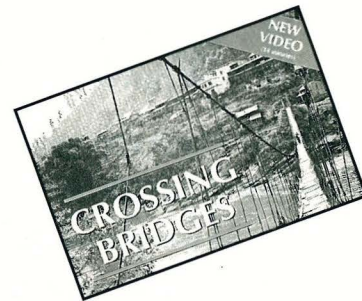
A new book of prayers, David Pountain's **Praying with God's People** is an invaluable resource for anyone leading worship with mission in mind.

New **In Views**, on Belgium and Nicaragua have helped to bring us up-to-date on BMS partnerships. Similarly, **Let's Take A Look At** Italy, Nicaragua, Albania, Belgium, Indonesia are all available for children (and grown ups who like lots of pictures with their reading!)

It is never possible to keep up with demand and we are still working on many other projects. It is always delightful to hear from demanding church members who are eager to keep their churches informed about mission. It is helpful to hear what people want and to receive ideas for new resources, as well as criticisms for existing

ones. We do hope that feedback continues to be wide ranging and lively.

So, all in all, a good year for mission resources - and we're still working on it!



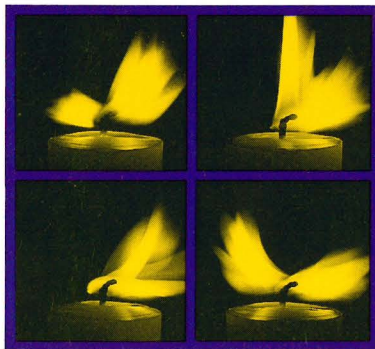
Driven to Communicate



"God is love" and the driving concern of his Spirit is to impel us to actions of care and concern for the

Driven to Care

needs of women and men the world over. By all means let us tell the world that "God is love" but people are never going to believe us until they see that love working through our lives.



Urgent Aid to Angola

In March, Baptists in Angola sent out an urgent request for aid to meet the needs of those affected by the civil war. Because of the renewed fighting in Angola, people were flocking into the capital, Luanda.

Although Luanda itself was calm, every house was full and no accommodation was left. Many had to seek shelter on the streets or on any open space available

The Revd Alvaro Rodrigues, General Secretary of the Evangelical Baptist Church in Angola, said that medical supplies had run out and that there was a severe food shortage. He sent out an urgent request both to BMS and Baptist World Aid for immediate help.

He also said that many people from northern Angola, where Baptists are strongest, have been victimised. Because a large proportion of the population in the north lived in exile in Zaire, from 1960-1975, they were looked on with suspicion as "not truly Angolans", a suspicion aggravated by the "support"

Zaire has been seen to give to the UNITA rebels.

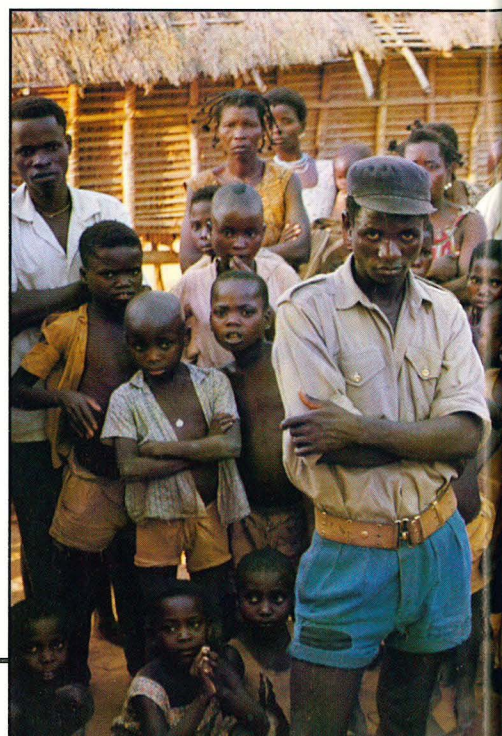
On 22 January there were several attacks, many injuries and at least 200 people were killed.

The Angolan government tried to "console" the different groups and to explain the situation. It set up a series of meetings with the different churches and on March 5, it was the turn of the Baptists of Luanda to meet with a government minister.

According to Alvaro Rodrigues the situation in the country is confusing.

"People feel insecure and are afraid to go out at night. Inflation is now at Zairian proportions. There has been a great drop in the value of money."

Baptist World Aid set aside \$10 thousand as help for Angola. In addition, the BMS promised up to £10 thousand from its Relief Fund to cover the cost of medical and other supplies.



You Can Imagine Their Joy

In February, Phil Commons, a physiotherapist at Chandraghona, Bangladesh, went with two other members of staff to join the staff of the Physiotherapy Department of the American Hospital in a "Jaipur Foot Camp."

The camp was based at Potiya Baptist Church and provided about 30 amputees with artificial limbs. My role was to help with the female patients. I fitted a leg on a 23 year old who had lost her leg in a bus accident eight years ago.

Another man who received an artificial leg had not walked for over 40 years and another had never walked. You can imagine the joy as they started to walk about the church compound.

At the camp I was given a place to sleep on the church floor under a mosquito net. I felt like a Bedouin but I wouldn't have missed it for anything. It really enthused us to press on with our own artificial limb work at Chandraghona.

To date we have fitted four limbs. The first patient is now earning a living by rowing people across the river next to the hospital.

"What can I do for you sister?" he asked me. "You've done so

much for me, what can I feed you?"

In the end we decided that at a later date my Physiotherapy helper and I would visit his house and be entertained to tea and biscuits.

On the Same Wavelength

"AIDS patients have a very difficult time in Brazil," says Lee Messeder who is based at Campo Grande.

Generally they are discriminated against. Once they are HIV positive they often lose their jobs and their homes, if they don't own their own houses.

Hilson's story is typical. He is 21 and has been HIV positive for five years. Now he has full-blown AIDS.

At the age of eleven he was heavily involved with drugs and prostitution and that continued until he became a Christian. Six months later - he was over sixteen years of age - he was diagnosed as HIV positive. Since then he has lost an incredible amount of weight. He is very thin, almost blind and has had tuberculosis, which is associated with AIDS patients. He has had meningitis and all sorts of physical symptoms that come with AIDS.

He has no expectancy of a long life but with Hilson, who has a Christian faith, we are straight away on the same wavelength. We are able to share our Christian experiences and use the Word of God as a comfort and as a source to provide the help he needs.

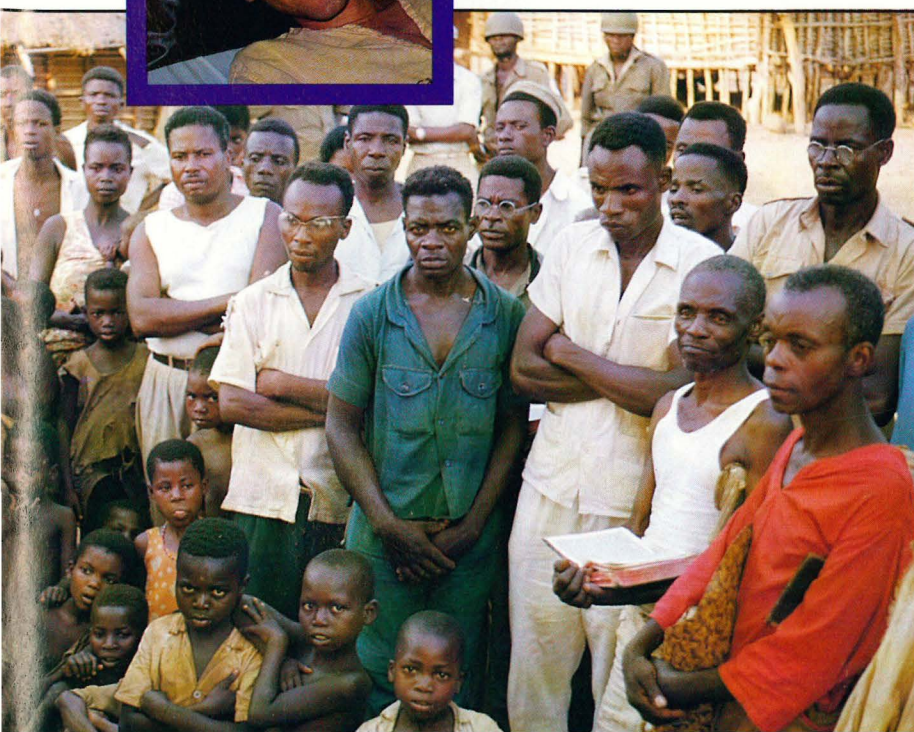
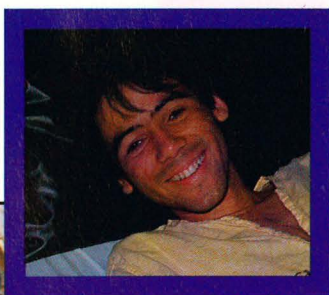
Most people in Brazil have some kind of faith and so most AIDS patients are prepared for me to speak with them and even pray with them. They realise their only hope is in God because medicine has not yet found a cure. We try and look at suffering as something positive that God can use for our own good.

Relief Fund

The BMS Relief fund enables the Society to respond very quickly to urgent appeals for emergency help. Recently grants have been made to Nicaragua for Food for Work Projects and to Thailand for a health project, linked to the AIDS epidemic in that country, for tribal people.

The quickly deteriorating situation in Angola is threatening a disaster of mammoth proportions. The following shows how the availability of money in the Relief Fund brought about an immediate response.

Bottom Angolan refugees in Zaire in 1964 Below Hilson is 21 and has AIDS



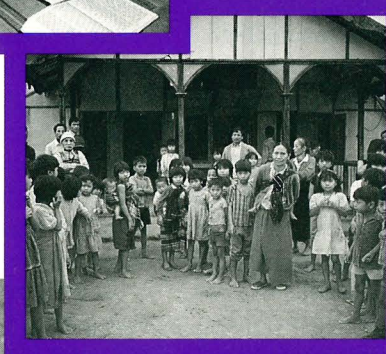
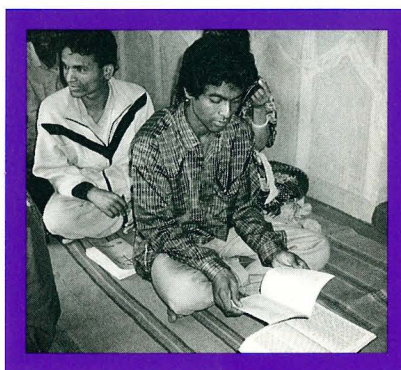
The Holy Spirit is not fickle, driving us hither and thither without any purpose or design. And

Driven to Persist

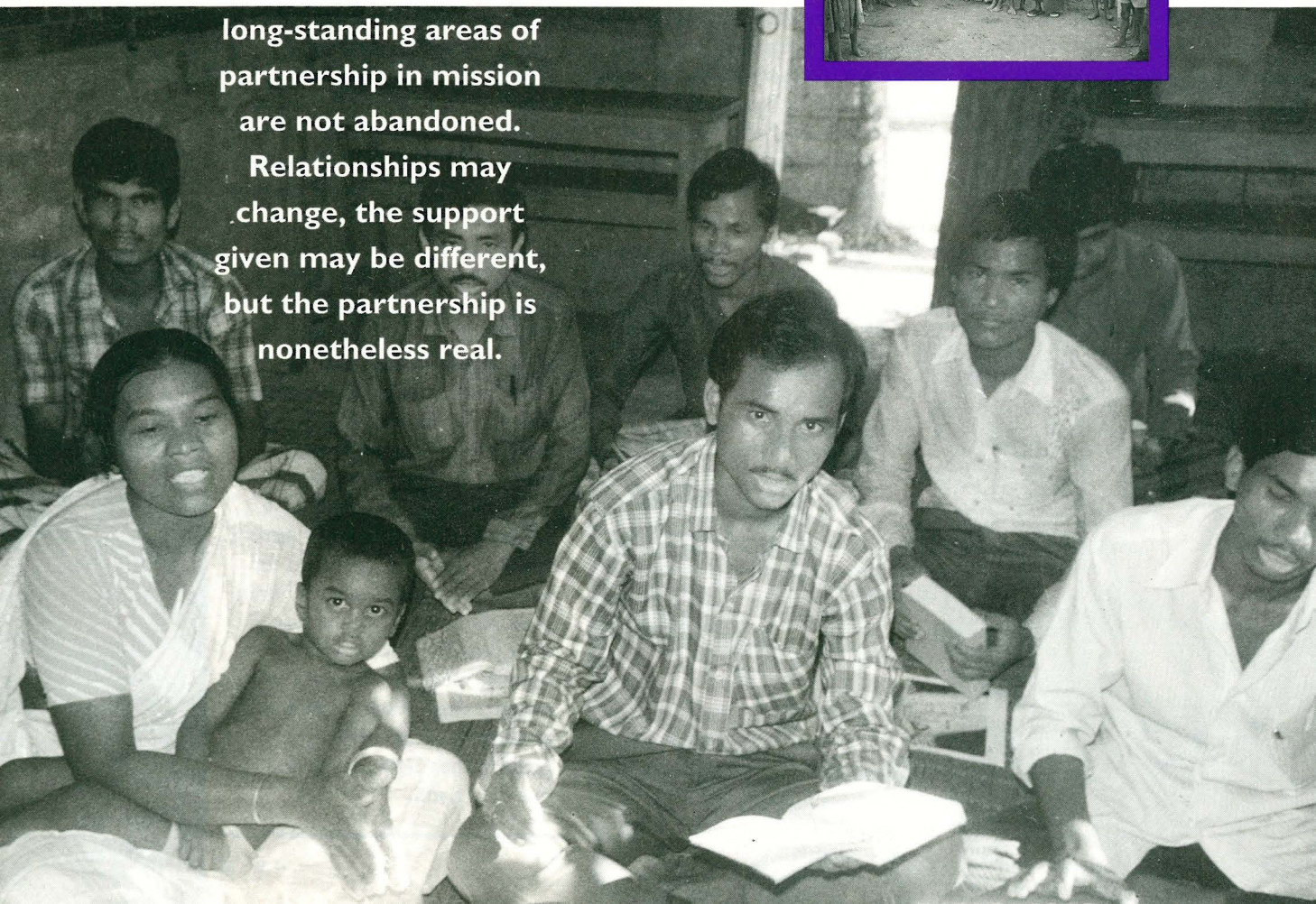
even when we are being driven into new areas of service, elsewhere the pressure of the wind makes us stay put in one place. When we are given a job, when we begin a work, we are meant faithfully to see it through, no matter what the difficulties. So

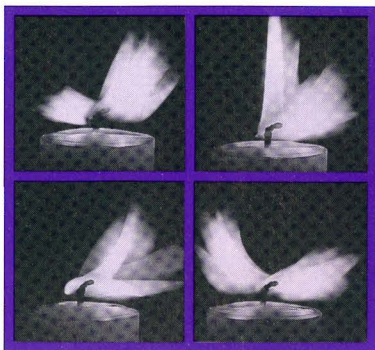
long-standing areas of partnership in mission are not abandoned.

Relationships may change, the support given may be different, but the partnership is nonetheless real.



Church groups in (top) India, (left) Mizoram and (bottom) Bangladesh.





Asia

There is nothing static about life in Asia. Whether in the realm of economics, social progress, daily living or Christian Mission which embraces them all.... Asia is on the move in her thinking, and in exploration of the world scene.

Mission began in Bengal - foundations were laid, strategies evolved and the life of the church established... Christ's name was introduced and is the cornerstone of his own people in Asia.

India continues to be an arena of religious fervour with a fanaticism which is difficult to restrain as demonstrated in Ayodhya last year. Will India revert to being the religiously exclusive Hindu dominion of a past era? A serious question which challenges Christians as well as other minority groups on the sub-continent.

But the Church is there, despite the tendency for mission to be obscured and sidetracked by obsessions to protect material interests and institutions which carry prestige and which, of course, can be part of Christian witness.

Despite struggles to retain property, to cling to the Christian tradition, there is evidence of the Spirit compelling and driving his people on - from Mizoram, Simla, Delhi the capital, Gaya, Monghyr and Patna in Bihar there is an ongoing witness, as also in West Bengal and Orissa.

The challenge of mission is being fulfilled significantly by the

Baptists of Mizoram who have a world vision and a passion to reach other parts of India, Asia and beyond. This vision is shared by brothers and sisters in Orissa who spearhead mission through the Church of North India.

God's people in Bangladesh continue to struggle with political and sociological questions, wrestling with moral issues prevalent in their country. Can compromise be avoided in a scene where corruption is incompatible with Christian witness? That's another hard question.

Through oppression, and struggles for recognition, in Bangladesh there are individuals and small groups being driven on in their zeal and passion for the Kingdom. The Spirit is at work in this small country and the Church of Christ is growing and cannot be overwhelmed.

In Nepal there is evidence of phenomenal growth. No one really knows how many Christian believers there are in the country. Fifty years ago none was known! Now tens of thousands acknowledge Christ. We continue to work with the United Mission to Nepal and also with the International Nepal Fellowship in these politically vital days. Nepal's people are learning how to survive and live democratically.

In Thailand we continue to serve with the Thailand Baptist Missionary Fellowship. Looking ahead, new patterns of mission strategy will surely emerge. In the present we face dramatically the challenge of AIDS, a problem being addressed through our partnership.

Our involvement in Issan and among the Karen convinces us that the mission of the church is facing ongoing challenges. Together with the Church of Christ in Thailand we pray for wisdom to meet the challenge of reaching out to neighbouring tribal peoples.

The small Baptist community of Sri Lanka established early in BMS history has suffered constraints through political

tensions between ethnic groups. Civil war continues in the north and east of the country. The Baptist community has experienced trauma during the recent past with changes in leadership, which struggles to establish identity and recognition and to perceive the patterns for future mission. Within local congregations there are evidences of God's Spirit at work, particularly among the young people.

Reflecting on the Asia scene, we see through the continent the Christian community turning from old things to the new. We have taken a new forward step in joining hands with the Kerapatan Gereja Baptis Indonesia and will



Easter procession (1992) in Kathmandu, Nepal, where Christians are now free to worship and witness.

continue to explore how to share in mission with them in North Sumatra. We are learning so much about the world through our Asia partnerships.

A time of inspiration was shared during the Fourth Asian Congress in Singapore during July 1992. Well over 600 delegates from around 20 countries, including Myanmar, Korea, Japan and Okinawa, representing 36 Baptist conventions affirmed their desire to cross over Asia by the year 2000. They resolved "to cast their nets now" with a passion affirming they truly are being driven by God's Spirit to share Good News from the East to the West.

Brazil and the Caribbean

As we see the results of the force of the wind, so we see the result of the work of the Holy Spirit. As in the influence on sailing boats, there are the sudden gusts which blow us in a new direction, but then we need the steady blow which keeps us on course to complete the task.

Though there is always the challenge of the new opportunities, and the excitement of going into new areas, there is also the need to consolidate what we have begun. From the beginning, it has

Driven to Persist

working constantly and highlight some of the new directions we have been following. We have fulfilled our promise to help in the State of Santa Catarina through the work of Chris and Marion Collicot in Canoinhas, and Vincent and Sadie MacDougall in Joinville in Church planting work, with John and Maria Dyer soon to join them to co-ordinate a lay-training programme in the State.

In São Paulo, two more couples, Stuart and Georgie Christine and David and Cath Meikle, are church planting in the favelas in different areas.

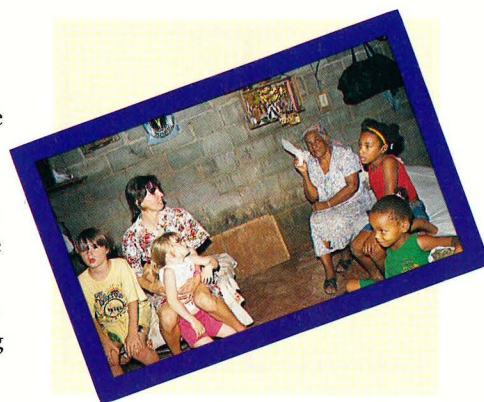
Our policy of helping in

theological education continues too, with the move of David and Sonia Jackson to the seminary in Brasilia, John and Norma Clark to the one in Fortaleza, Roy Deller teaching

in Curitiba and the move of John and Lidia Pullin to Campo Grande after their wedding in November. That makes a total of something like 14 missionaries in the work of training workers for the future.

Being involved in encouraging a ministry to the whole person has meant continuing our support in this area, with a social side to the work in the favelas in São Paulo, the work of Mary Parsons in the clinic in Fortaleza, Frank and Peggy Gouthwaite's involvement in the Social Services Board in Campo Grande and Lee Messeder's chaplaincy work with AIDS patients in a Campo Grande hospital. Many others too are involved in clinics and social projects alongside their main tasks.

In the Caribbean, even without any permanent missionary presence, our co-operation continues with the impact of the mobile Action Team and the financial support of the ongoing



Georgie Christine talking to a favela family in São Paulo, Brazil.

work and special projects in Jamaica and Trinidad. In Guyana, Brazilian missionaries, João and Celia Manga, continue their work through our support to the Brazilian World Mission Board.

So the work of proclaiming the good news of the Kingdom must go on, adapting to emerging needs, responding to new challenges, feeling the suffering of the deprived and seeking to share with them the spiritual wealth we have discovered in the knowledge of Jesus Christ and His purpose in redeeming lost men and women.

been church planting, evangelism and pastoral work in new communities which brought most of our early missionaries to Brazil.

With the recognition of this work on the national scene, the work has expanded to include new work in eleven states in Brazil, with strong participation in theological training and responding to the tremendous social needs as the Brazilian churches recognise the need to minister to the whole person.

This year has presented new difficulties to overcome when the economic recession has reduced the income of many churches, having a chain effect on the contributions sent on to the Mission Boards, Seminaries and the Convention offices. The consistent participation of Missions like the BMS is a tremendous encouragement in times like these.

In the consolidation of our ongoing work in Brazil we can give thanks to God for the encouragement of seeing the Holy Spirit



Nicaragua

Daily life is precarious. According to one newspaper, "70% live in poverty, 20% in dire poverty." Unofficial estimates put unemployment at 70%.

The governing coalition has broken up. Some former ministers are in disgrace and others accused of corruption. President Chamorro depends on the opposition Sandinistas to govern.

Former Contra rebels are taking up arms aggrieved at inadequate compensation for ending the civil war. Many Baptists are unhappy because of new taxes on their education, health, development and literacy work.

The Nicaragua Baptist Convention is involved in a wide-ranging ministry. However the work is being hampered by a severe financial crisis. Changes are taking place in the NBC leadership. A new General

Secretary, Elias Sanchez, has taken over from Tomas Tellez and a new executive committee appointed. The BMS partnership with the NBC has been strengthened by the arrival of Peter and Sheila Brewer who are now getting to grips with the Theological Education by Extension courses

El Salvador

Although the peace process has created a feeling of optimism and hope, the legacy of past fear and violent brutality will not quickly fade away.

In the capital, signs of new development abound. Supermarkets and fast-food restaurants are springing up - some believe to launder drug-money.

Twenty per cent of Salvadorans live in exile. Their gifts sent home

form the country's largest source of income. Around 85% of the population lives at or below the poverty-line. Land redistribution, and settlements between occupants and returning owners are difficult issues.

The corrupt judicial system continues. Drug trafficking has increased. As well as the economic crisis there are related issues, such as education, health care, lack of clean water, ecology, and post-war delinquency and violence.

The new era brings fresh opportunities and challenges to the El Salvador Baptist Association. After years of restrictions, fears and suspicions they now have a chance to reach out to each other and the local communities with a message of reconciliation and reconstruction. Our missionaries, David and Rachel Quinney Mee, and Susan and James Grote, have a meaningful role and example to give in the process.

Below left: Army generals watch as an army battallion in El Salvador is demobilised.

Below: Monument to massacred families at El Mozote, El Salvador.



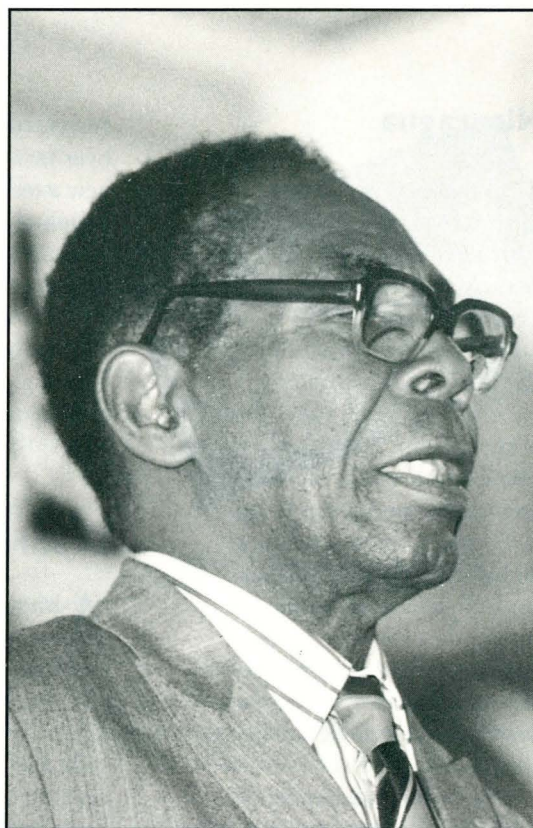
Africa

The wind of change, of which Harold Macmillan spoke in South Africa in 1960 has blown not only through that country but in the whole continent during the following 30 years.

The wind began to change in 1948 but from 1957-1968 it blew with gale force as the European Powers scrambled out of Africa with as much pace as they had generated for the Scramble into Africa between 1884 and 1912.

The new African nations, sometimes with little in the way of preparation, have struggled to find their identity. There have been power struggles within and self interested manoeuvres from without which have maintained Africa in a critical situation.

Driven to Persist



Right: Pastor Koli,
President of the Baptist
Community of the River



Zaire

In February 1992 a BMS delegation visited all six regions of CBFZ work in Zaire. The aim was to encourage the Church and also to discern what God was saying to the CBFZ and to us following the traumatic events of Autumn 1991 which resulted in the destruction of the infrastructure in Kinshasa and wanton damage in some other cities. It

also resulted in the evacuation of all but one BMS missionary then working in Zaire.

Was this just a tragic occurrence to be remedied by the return of missionaries as quickly as possible? Or was God speaking through the situation? The CBFZ felt it was not in a position to answer. They were still reeling from shock. However in May the Community President, the Revd Koli Mandole Molima, wrote to

all the CBFZ members asking them to reflect on the depth of the life and witness of the Community.

The Society decided in June that it would not be right for families to return nor for new missionaries to be sent and that a limited number of missionaries should represent us in Zaire for the time being. This would be a sign to the Church of our continuing partnership whilst allowing space for the Church to work through some of the questions.

Discussions continued during the BiCentenary visit of the CBFZ President and the Upper River Regional President, the Revd Mokili Bolemba Bolema, to Britain and also during the CBFZ Executive Committee in

November.

It was a year of discerning what the Spirit was saying but it was also a year in which partnership ties were reinforced through meetings and prayer.

Gwen Hunter remained at IME Kimpese throughout. She was joined in Zaire at various stages by Pat Woolhouse (CECO Kimpese), Margot Bafende (Mbanza Ngungu), Steve Green and Hugh Kennedy (visits, IME Kimpese), Steve Seymour (Relief Feeding Programme Kinshasa), Dannie and Margaret Calder (Missionary Affairs Kinshasa), Richard Smith (CBFZ Medical Co-ordinator), Tim Bulkeley (Protestant Faculty Kinshasa), Ruth Montacute (British School), and John and Rena Mellor (International Centre for Evangelism Kinshasa).

By the end of December there were six missionaries in Zaire and in January 1993 there was a further violent outbreak of shooting and pillaging in Kinshasa, another sign of the continuing political instability and economic crisis.

We stand with our brothers and sisters, agonising together with them in prayer at this critical time.



Angola

The same is true of Angola. A ceasefire was signed by MPLA and UNITA in May 1991 and this led to a peaceful situation in the country. As a result the General Secretary of the Evangelical Baptist Church of Angola (IEBA), the Revd Alvaro Rodrigues, as well as other leaders including the Revd Ida Sala Francisco, Secretary of Women's Work, were able to travel to the districts in the north which had been cut off by warfare.

The air of rejoicing and optimism was dashed shortly after the Presidential and Government Elections in September 1992 when the UNITA party refused to accept the results. The country then subsided into further fighting. Despite United Nations efforts to reconcile differences through a series of peace talks, the end of the year saw desperate fighting and incredible suffering in key areas of the country.

Christians have all along been fortified by the knowledge of our prayers for them. In turn they have sought to be a witness to the government and people. Churches have been filled to overflowing as people have sought God's word and IEBA held a large evangelistic rally in the Luanda football stadium on the theme of true peace. Church leaders have continued to represent the values of the Kingdom of God to political leaders.



*Far Left:
Gwen
Hunter and
Zaire health
worker in
IME*



*Left:
Peaceful
view of
Luanda in
war-torn
Angola.*

Europe

When we think of Europe today there are two main concerns which draw our attention. On the one hand there are the moves within Western Europe to come closer together - Maastrich and all that. On the other hand we have witnessed the break up of the Soviet Union and its influence within the former communist block countries. The repercussions of the end of the communist era are what we are seeing today in many of the republics and especially in what was formerly Yugoslavia. Winds of change right over the continent and new opportunities for the Church which could not have been predicted and hardly dreamed of.

Within this new situation there is a continuing relationship with Baptists in three countries where links have been long standing and partnership continues today.

Driven to persist

France

In France our work with the French Baptist Federation is a rebuilding of co-operation which dates back to the last century. No missionaries served in France for many years but when John and Sue Wilson crossed the channel in 1988 they were the first of six pastoral couples now appointed to work in church planting and encouragement.

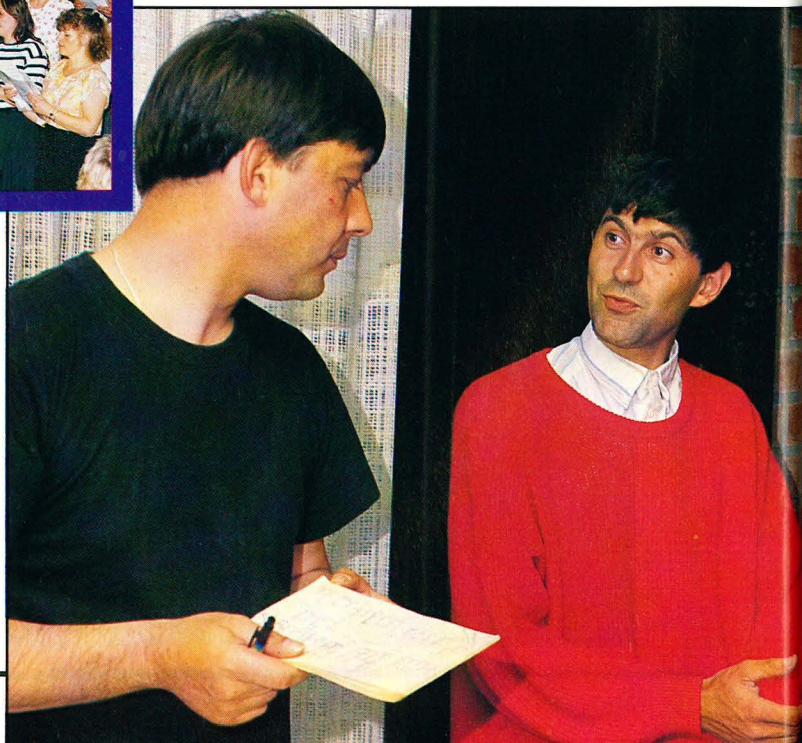
The Federation in France has a vision to have a worshipping Protestant community in each of the district towns and with the help of BMS and other mission agencies is working towards achieving this goal. Materially not too different from Britain, France has a largely nominal Catholic population but with fewer than eight per cent actually attending church. The entire Protestant Church is only two per cent which is less than the Muslim community.

The Catholic church has identified France as a country for missionary activity and it is within that setting that BMS missionaries work.



Above: The choir of Glain Baptist Church, Liège, Belgium.

Right: Sam Verhaeghe, President of the Belgian Baptist Union talking to members of the Middelkerke Church near Ostend.



Belgium

Many British Baptists have had links with Belgium but most of these are not with Baptist churches or congregations linked to the Baptist Union of Belgium.

Conversations between representatives of the Belgian Union and British Baptists were held over a number of years. It is hard for us to understand just how weak and vulnerable the Belgians feel. A community of only around 1,000 members and 20 churches and preaching posts, they have resisted becoming part of the Belgium Protestant Church and to forego state financial support.



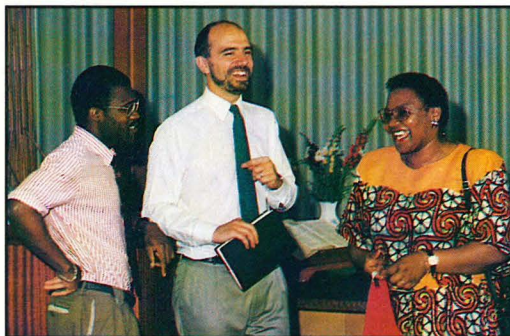
Italy

Like in France BMS had missionaries working in Italy in the past. The first Baptist church in Italy was founded by a British pastor, N H Shaw, in 1878 and subsequently BMS missionaries worked in Italy until 1923. It was only in 1991 that it was agreed to become involved through missionary personnel again. Although we have advertising for pastors to work in Italy for two years it is only recently that the first couple has been accepted. They will be going to start language training in Italy in 1994.

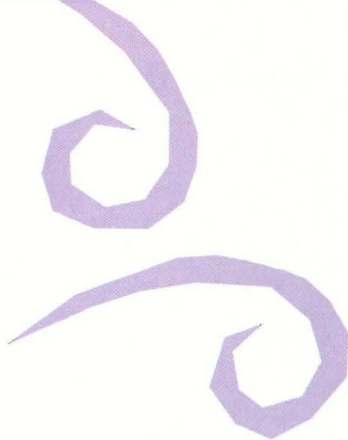
As the winds of change blow across Europe the Baptist churches in these countries are seeking the renewing and reviving breathe of God blowing through their churches and it is our privilege to be able to share with them in the continuing task of mission in Europe.

They jealously guard their independence and separation from the state. However, this brings its problems for they are regarded by some not as a church but rather as a sect like the Mormons and Jehovah Witnesses.

The Union unites both French and Flemish speaking Belgians and we now have the opportunity of having one couple working with each language group. The only full-time Belgian pastor is also supported by BMS and this working together has been described as a blowing of new life into the small struggling Union.



Top: Views of Hungary and Italy. Above: John Wilson with members of the Bron Baptist Church, Lyon, France.



We don't know where
God's Spirit will drive
us as we move into the
future of a new century

Driven Onward

Driven by the wind

and a new millenium.
All we know is that it
will be where he wants,
where he needs, somewhere
on the cutting edge of mis-
sion. So we need to be
prepared, in our structures,
in our committees, in
our attitudes, ready for
God's call.



The Object of the Society

“You should say what you mean the March Hare went on. “I do,’ Alice hastily replied, ‘at least - at least, I mean what I say - that’s the same thing, you know.’” Before the Mad Hatter responds with his own brand of logic, Lewis Carroll’s classic, *Alice’s Adventures in Wonderland*, sounds like preparation for a review of the “Object” of the Baptist Missionary Society!

How do you state, comprehensively but simply, in a way which is likely to be understood and to represent the view of the denomination as a whole, what the Baptist Missionary Society is about?

When a Working Group was set up to consider the question its

members found the task challenging and rewarding - serious, theological, strategic, and not without joyous stimulation.

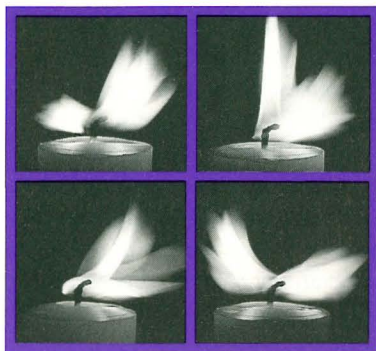
The need for a review of the “Object” was thought to be two-fold.

(i) The language of the existing statement sounds dated.

(ii) More fundamentally, the perception of “mission” has shifted, in regard to two aspects in particular:

(a) we regard ourselves as partners in mission with partner-churches throughout the world;

(b) we recognise that God’s mission is ONE, in its different aspects, agencies and locations. At the same time we must on the one hand remain alert to God’s call to venturesome pioneering, and on the other remain aware that



because the Society cannot do everything priorities have to be identified.

The existing "Object" is the result of numerous revisions. On this occasion it was agreed that we needed to make a fresh start.

The proposed new "Object" begins by defining the Society's "base": the Baptist churches of the British Isles. Not all Baptist churches support the Society; those which do belong to different Baptist Unions, and some to none; there are churches which support the Society but which would not claim the description "Baptist". But, the OBJECT of the Society is to enable Baptist churches to fulfil their mission.

Next, we confess that the initiative in mission belongs to God - it is ours to respond to his call.

Then we acknowledge that we are not alone in this - either as Baptists, or as inhabitants of the British Isles - we share with all God's people.

Fourthly, our aim is unchanged, to make known the Gospel of Jesus Christ throughout the world.

The last item occasioned particular debate. Has the Society a role in the British Isles? If so, how does it relate to Baptist institutions here, and in particular to the four Baptist Unions in these islands? We have to distance ourselves from theological (let alone political!) imperialism, and recognise the Society's role in meeting the need of churches in the British Isles to receive, as well as to give.

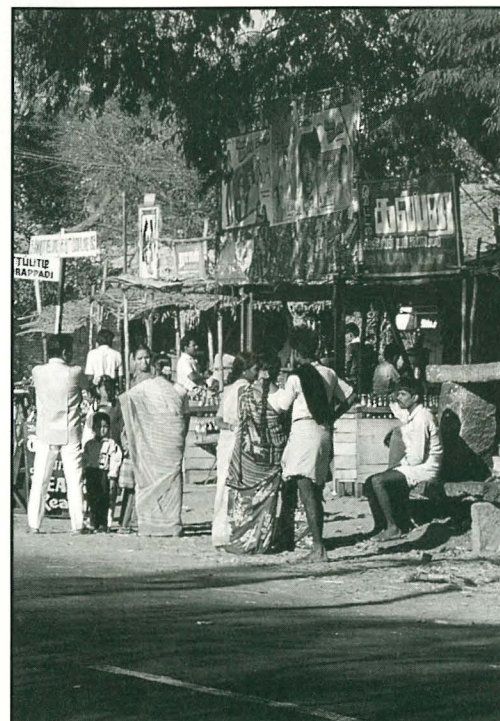
At the same time we want to maintain our role as an agency

which challenges churches to look outwards, to mission throughout the world.

In the end the General Committee endorsed the view that we cannot separate God's mission here from his mission elsewhere, but our priorities are principally beyond the British Isles.

We have before us an "Object". It does not claim the status of a creed, confession or doctrinal basis. While it is new, it re-affirms the original aim of the Society as an agency for making known the Gospel of Jesus Christ. Opinions have been sounded widely and a surprising amount of work has been done to arrive at this result. While the members of the **Working Group** - and probably **General Committee** as a whole - might not be eager to repeat the exercise soon, the present wording is not immutable and will call for revision in years to come. But for the present it is proposed as a commendable statement of the "Object" of this **Society**, through which we receive great things from God, and by which we are enabled to attempt great things for God, throughout the world.

BMS Priorities in mission remain principally beyond the British Isles



Associations Links

To prepare for the future, a special working group met during 1992 to look at the way BMS relates to Baptist Associations especially in regard to the election of members of General Committee. To quote from the introduction to its report:

Over the years, there have been differences of understanding of the nature of the Baptist Missionary Society in the minds of Baptist constituents. This has led to anomalies in organisation and, on occasion, genuine difficulties in understanding, communicating and conducting BMS affairs.

What began as a Society of individuals, quickly involved local churches and has moved to the current situation in which the assumption is made that the membership of the Society is essentially that of local Baptist churches. Nowhere is this spelt out constitutionally, although the largest group of participants in the Annual Members' Meeting are "Representative Members" - representative not of individuals but local churches.

The Society had its beginnings

within Association life. For some time, the elections to the General Committee have been carried out, according to the agreed schedule, along the lines of Association boundaries.

Despite this, the links between the Society and individual Associations have been generally weak, with no official access from the Association to the BMS except for nominations to General Committee. The "Associations'" representatives are elected by local churches directly relating to the Society's administration. Whereas the Association can nominate, local churches, General Committee members and personal members are also free to nominate. In practice this has led to the election of individuals not always felt to be adequate representatives of the Association as a whole.

Within Associations there has been a variety of recognition of and use of General Committee members. In some places the affairs of the Society have been given a good degree of prominence but in others scant, if any, attention.

This has tended to create a division between Association and BMS life, which is disappointing at a time of greater co-operation between the Society and the Unions and the use of Associations to develop links with overseas unions with which the BMS is in partnership.

The Working Group is convinced that links with Associations should be greatly strengthened.

The Working Group argues that for the Society and Associations to develop stronger links, elections to the General Committee should be carried out quite clearly through the Associations rather than bypassing them. It has also considered the length of service and continuity of service of General Committee members, the nature and size of General Committee and its time-table of meetings.

General Committee members, representing churches and associations, have an opportunity to interview serving missionaries.



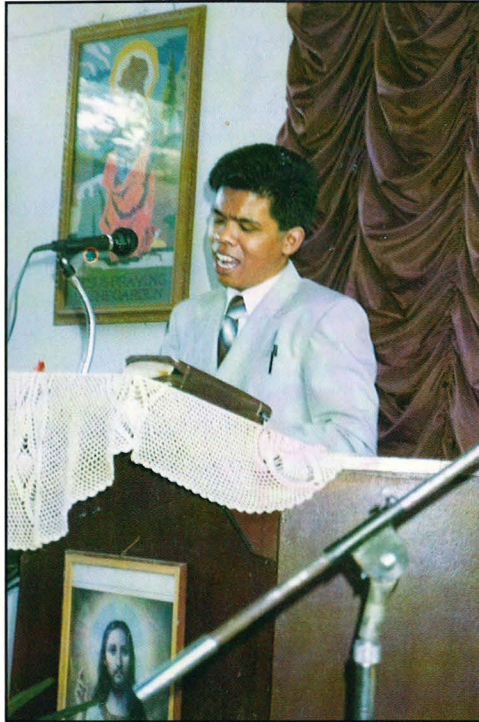
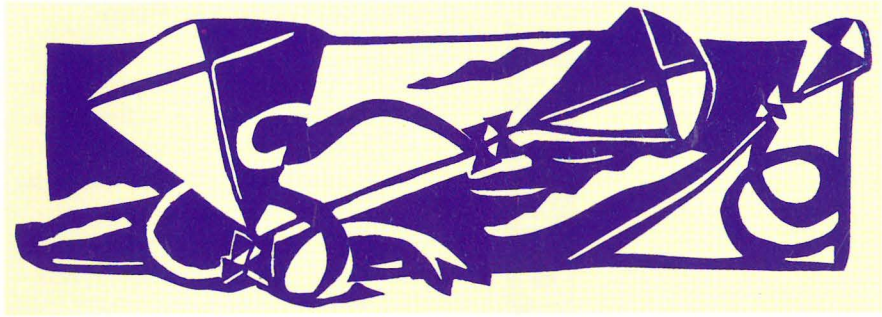
Fund for the Future

Wide open doors of mission opportunity in Central and South America. Calls for help from Eastern Europe and Asia! How can the BMS respond quickly and effectively?

The Fund for the Future is helping BMS to respond immediately to new opportunities in mission. It is about new faces and places, new challenges and outreach. It is about excitement and adventure as we join with God in what he is doing through his Church in other places.

At the beginning of the BiCentenary celebrations we set our sights on raising £2 million for this work. We are nowhere near there yet, although many churches have been working with determination and dedication.

Some say that although they have already sent their donation, they intend to give more. Others are beginning to see that the Fund gives us a unique opportunity to pioneer new mission activity beyond the year 2000. Another £5 from each person worshipping in Baptist churches in the UK will enable us to reach our target.



Fund for the Future

The Revd Yosia Tambunan from the Kerapatan Gereja Baptis Indonesia (KGBI - Convention of Indonesian Baptist Churches), pictured here, is being supported by the BMS Fund for the Future as a missionary to Medan in North Sumatra.

He was ordained for this new work in November 1991 and actually left that month for Medan.

The Revd Youtie Legoh, KGBI President, wrote to BMS in November: "We are so happy and praise the Lord for your 200th anniversary. May God let us work together, BMS and KGBI, to share the gospel and establish churches in Indonesia."

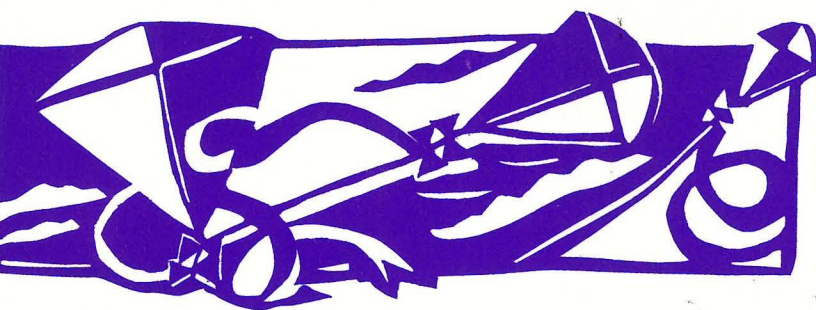
Listening to the Baptist radio station in Nicaragua which is supported by the BMS Fund for the Future.



Yosia Tambunan's ordination in Indonesia



Driven Onwards



A Change Of Plan

Robinson Rimun is one of four young people who have been awarded scholarships by the Convention of Indonesian Baptist Churches. The cost of these is being met by Fund for the Future.

When I was still a boy, it was very rare to hear about the Christian faith. My father was a policeman. Although he was a Muslim, he was always very busy with his work and never found time to talk about religion.

Growing up in such way, without any thought of God, we just lived in any way we wanted.

But there came a time when we had a difficult crisis. It was a family problem which affected my life, but I felt useless.

However it shook me. I started to look for something

different, for peace in my life. So, in 1985, I attended a Baptist youth camp. There I realised my emptiness. The Holy Spirit helped me to see my life as a sinner and my need of forgiveness. There I received Christ as my personal Saviour. He changed my life. I thank God for I know that he loves me even though I am a sinner.

As I grew in my faith, I saw the need for evangelisation and ministry both inside and outside of our church. I got involved in the ministry of the church including the Sunday school. There I became aware of a call to full-time ministry. I changed my plans. I was going to be an engineer but now I decided to prepare to become a pastor.

After finishing high school in 1987, I continued my studies at the Indonesian Theological Seminary in Manado. Economically it has been a struggle to meet both the cost of training and the expense of a family. I have a wife and one child.

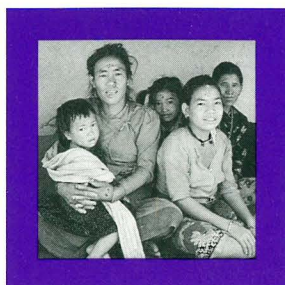
Management Review

Preparing for the future, the Society has been looking for sometime at the way it organises itself. Recommendations were put to the General Committee in June 1992 and whilst there was general support the Committee set up a larger group to consider the proposals further.

The Management Review Group presented its recommendations to the March 1993 General Committee. However, a report of the outcome will have to be left to a future Annual Report. It is sufficient to say that the Review Group confessed to a sense of "excitement at the potential of what was being recommended."

"If this were to be confirmed by the General Committee, here could be that new thing from God which would enable the Society to work for Christ and the Kingdom more effectively than ever."

To quote from one of its reports, "The purpose is to improve the Society's work for Christ and the Kingdom by means of better stewardship of resources of personnel, time and money through a more efficient structure."



Hindu family, Nepal.





Powered by the Wind

What image is appropriate for the Society as it looks to the future? No image is adequate by itself but if we stay with the consciousness that God's Spirit, like the wind, blows where God wills, surely we look to the Society resembling a mobile windmill. Any windmill is designed to turn so as to make best use of the available resources, the wind. Once positioned correctly then it is open fully to benefit from that surging energy which is used for the good of the community.

Surely the Society needs now to be open to the gusting of God's Spirit so as to be empowered and moved onwards, driven by the

wind, in the direction of God's purposes. This will mean certain things are asked of the BMS.

There can be no assumptions that life and the patterns of mission will be the same as in the past. We dare not dictate to God what is going to be that appropriate style of mission or structure of organisation that is going to serve the purposes of the Kingdom. Rather we need to be open to whatever is his driving, his guiding.

This calls for the Society to be sensitive to the changes of direction in mission. There is the call to be inextricably linked to a base of Biblical Theology which

yet liberates to share in the full dynamism of the Spirit-driven World Church. There is the challenge to be so aware of the guidance of God that even slight changes can be perceived in all their significance and so followed.

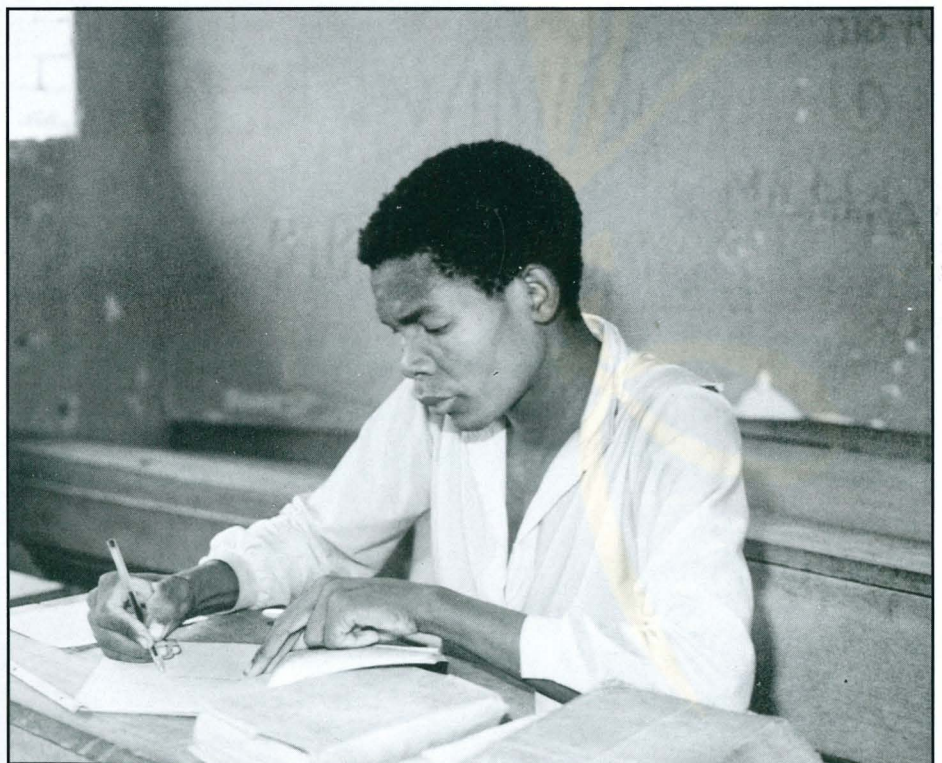
Above all there needs to be a readiness to be open to the new direction in which God may guide (mobile windmills?) eager to use to the full the energy of God's love which He is outpouring for the fulfilling of humankind and of all creation.

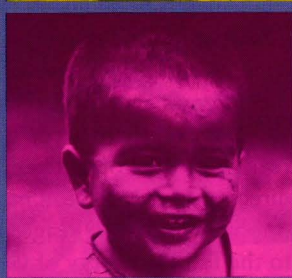
God grant us the humility and the open-ness to be driven by the wind of the Spirit for the sake of the Kingdom.

*Below left:
The General
Committee
approving
the new
management
structure.*

*Below
centre: A
child at
Vellore,
South India.*

*Below right:
Learning
about the
Christian
faith, Upoto,
Zaire.*





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M I S S I O N A R Y

HERALD

J U N E 9 3

KAREN
CHRISTIANS
FROM
BURMA FACE
GENOCIDE

**JUSTICE
AND PEACE**

NEPAL, WHO
WAS TO
BLAME?

NEWS

**CRYING
WITH THE
POOR IN EL-
SALVADOR**



PLUS DOUBLE TAKE ACTION PULL OUT

RECEIVED JUN 20 1993

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Cover illustration reflecting justice and peace by Sarah Prentice

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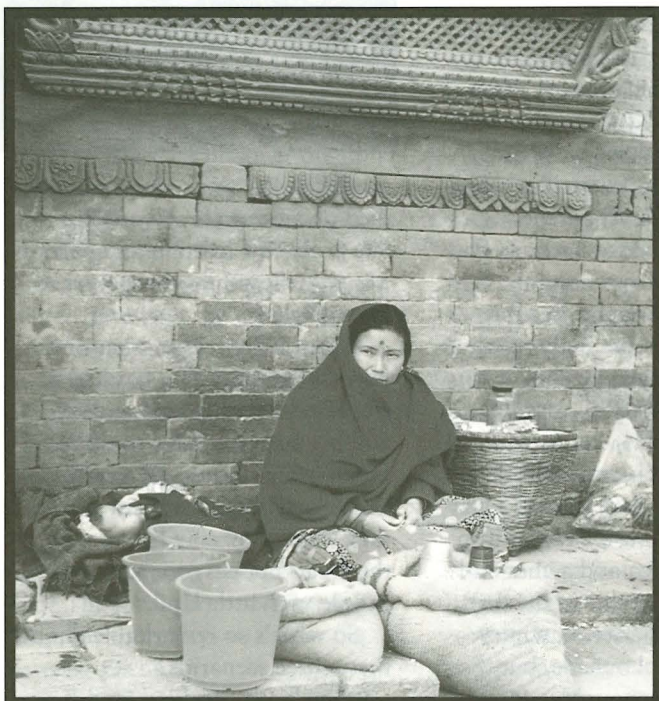
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A question of truth and justice in Nepal.

This edition of the *Herald* is devoted to issues of justice and peace. Now there's a topic to generate heated discussion and a host of letters complaining that this is not the 'gospel' a missionary society should be concerned with.

And yet what is the gospel about if not *liberation*? "Jesus was concerned with setting people free, giving them a chance to be more human, resisting whatever made men less than men," writes a bishop of the Church of North India.

"In the long run, liberation from various kinds of oppression was to be an integral part of his

MISSIONARY
HERALD
JUNE 93

WHO WAS TO BLAME?

"Was it them or was it me?" asks Ian Smith, BMS doctor in Nepal.

THE FIRST

A phone call to the District Public Health Office, where I'm working.

"Please will you go down and see a man who claims to be on TB treatment from Amp Pipal hospital but doesn't have his treatment card."

Ten minutes walk later I'm ushered into the small doctors' room to find the two hospital doctors sitting on either side of the desk, with an obviously sick, old man sitting on a stool a few feet away, and a policeman standing behind him.

I'm a bit slow on the uptake and it is only after a series of confused questions and answers that I grasp the significance of the policeman. The sick man is in custody and has been brought from the police cells. He's breathless and blue and gives a rather inconsistent story of treatment for TB. He also claims to be mentally ill.

I examine him further and discover that he is in heart failure and urgently in need of treatment. I suggest that the hospital staff do a chest X-ray and start him on treatment and tell them that I don't think he has TB. He doesn't appear to be mentally ill either but may be confused due to lack of oxygen because of the heart failure. I return to my office.

THE SECOND

It is 5.30 pm and I'm walking down the old bazaar in Gorkha town. Work is over and it is a pleasant early

mission and the church which in many countries occupies so different a position from its founder has opportunities to contribute to the liberating process in society, from sufferings and privation of masses.

"If the Church, the assembly of God's people, turns a blind eye to injustices around it, the world will turn a deaf ear to everything else the Church may try to say or do."

The BMS has a tradition of caring for justice and peace and a history of proclaiming liberation from sin which goes right back to Carey himself. He opposed the trade in sugar which relied so much on the labour of slaves, and when he campaigned for an end to the burning of widows in India.

Then there was Knibb campaigning for the end to slavery in Jamaica. In this century, in the early 1960s, BMS personnel were involved in lobbying Parliament at the height of the Angolan tragedy. And in later years, BMS workers have stood with El Salvadoran Christians in the struggle for peace and justice there.

Whenever Christians take seriously the call of Jesus to follow him they quickly learn that this means shouldering a cross.

winter evening. The shops will be open for another couple of hours yet and, as the light begins to fade, some are lit by kerosene pressure lamps because the electricity won't be on for another couple of hours yet.

Radio Nepal echoes out of rooms on either side of the narrow street. It's the only radio station in the country so it's possible to walk the length of the bazaar listening to the same song.

Down at the bottom of the street, where the road turns sharp left at the small group of temples and where the Tibetans from the north sit in small groups on the open land, eating tsampa (roasted wheat flour) and drinking salt tea, a crowd has gathered.

In the darkening gloom it is possible to make out a few, blue uniformed figures. I walk through the crowd and find the District Superintendent of Police talking to a local shopkeeper, while nearby our local councillor is signing an official looking piece of paper.

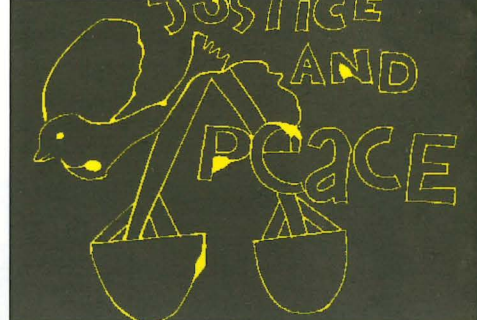
It is obviously not a serious matter. No one seems particularly

concerned. There's no tension, no sense of urgency or anger and people are chatting quietly. The crowd begins to drift away, as do the police, and as we walk away together I ask the councillor what the problem was. Apparently a man was found dead between two of the temples, from natural causes, it was thought. But the police had taken the body for a post mortem anyway.

THE THIRD

A day off, a week or so before Christmas and we're having a lazy day about the house. People drop in for a cup of tea and a chat and we sit round the table in the tiny kitchen. There's a weak, wintry sun and it is cool outside, but the kitchen's warm enough.

Krishna Maya from Thalajung has arrived. We haven't seen her for ages, not since we moved from Amp Pipal six months ago. She's an active member of her community, involved in supervising literacy groups, running a women's craft co-operative, and looking after a



family on her own. Her husband died of cancer a few years ago. She is also a Christian and part of a small fellowship of believers in her village.

Bhom Bahadur, another of the new Christians there, has had a tragedy; his father died and he and his family refused to do the Hindu funeral rites. As a result, the village is against them and they think they may have to leave the area - not easy for low caste people with little land.

So what's so remarkable about these three scenarios?

Individually, nothing, and it wasn't until our conversation with Krishna Maya that we realised the significance of them. The central character, the old man, is one and the same throughout. He was the man I examined. He died a destitute and he was the father of the Christian family in Thalajung.

As we talked with Krishna Maya, a sense of deep hurt and injustice began to grow. The full story is still only just beginning to come out, but it appears that the old man was arrested on a charge of theft. Only a few weeks earlier he had been admitted to Amp Pipal hospital and treated for mental illness and discharged a few days later, much improved. The charge was groundless, but because of an incident in the past and because he had been acting strangely, the police took him away.

In police custody he was allegedly beaten and tortured and implicated several other people from Thalajung as involved in theft. These too were arrested and beaten.

At some stage his health began to deteriorate and he was taken to hospital. However, because he was a prisoner and because they didn't believe his story of mental illness or TB treatment, they didn't bother to treat him as I suggested.

WHO WAS TO BLAME?



A few days later, as his condition worsened, the police released him from custody, probably to avoid the embarrassment of having a prisoner die in custody. Desperately ill, confused and helpless, he made his way up to the temples in the town. Someone gave him a mat to lie on. Three days later, he died.

Who was to blame? The person in Thalajung who made the intitial baseless accusation against him? The hospital staff for refusing to take him seriously and ignoring his condition? The police for beating him and then callously turning him onto the streets to die? The local people for leaving him for three days to die on the streets? Or us...?

I should have followed up more carefully to check on his condition. And Sally had seen him on the day he died, but had thought he was sleeping off a binge and didn't realise he was sick. We felt a sense of guilt, and a sense of outrage that nobody seemed to care, and a sense of frustration at our inability to do

anything about it. How can we, as outsiders and guests of a foreign country, confront such injustice? Who to turn to for advice?

I spoke to our landlord, an active opposition politician and social worker. We weren't the only ones to be concerned. Several human rights organisations in Kathmandu, including Amnesty International, had been informed, and a team of investigators had come out to look into the case. He had also approached the District Superintendent of Police and the Chief District Officer.

Whilst there was little forthcoming from the government officials, the report from the investigators was published in independent newspapers. It won't bring to life a man who died unnecessarily and unjustly, nor

will it make things any easier for a poor family which, on the top of their own grief, now face rejection and ostracism in their village. But it might prevent this sort of thing from happening again.

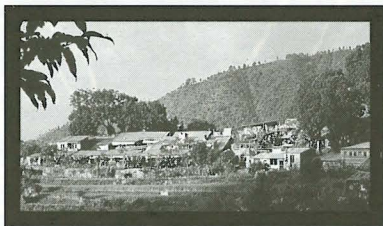
This is not a story with a happy ending. But through it we've perhaps come to see a little of the pain and anguish that the prophets of old must have felt as with God's heart and mind they looked on the injustice and faithlessness of his people.

So justice is driven back and righteousness stands at a distance; truth has stumbled in the streets. Isaiah 59.14

Without God, such an analysis of the human situation may simply lead to cynicism and bitterness, but with God there is still a great sense of hope, joy and expectancy.

Arise, shine, for your light has come and the glory of the Lord rises upon you. Isaiah 60.1

Ian and Sally Smith have worked in Nepal since 1984.



View of Amp Pipal hospital Nepal (left) and (below) a crowded Nepali market.





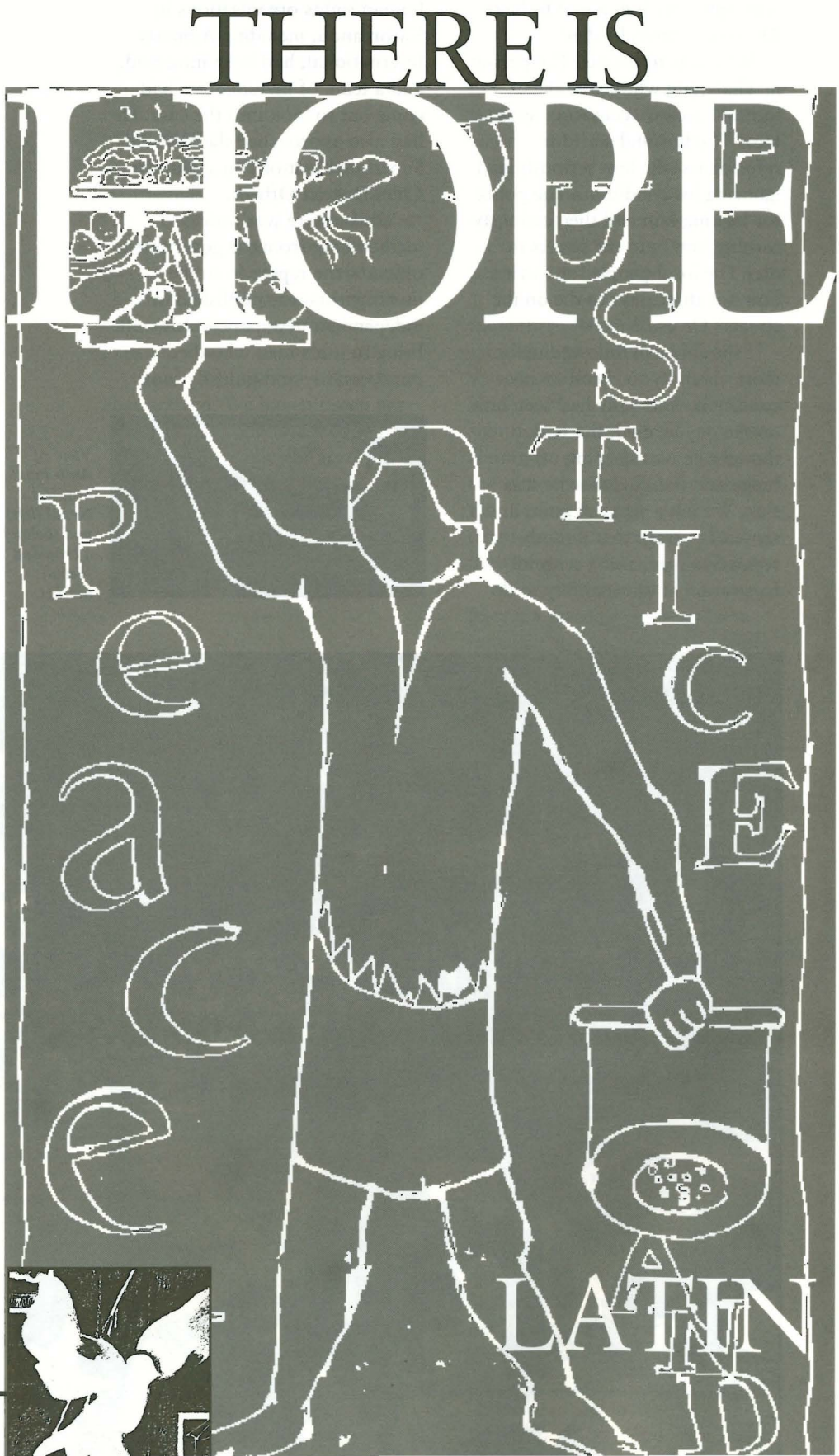
by Debbie Lovell

British newspapers have recently reported some of the findings of the Truth Commission which was set-up in El Salvador to investigate the human rights abuses which occurred during the civil war. Can anything good come out of the terrible atrocities which took place during the war, and the deaths of 75,000 people?

I visited El Salvador last summer, as a member of the 28:19 Action Team. On my first afternoon in the country I stood at the top of a hill looking down on the land and admired the breathtaking view. Then I discovered that, during the war, death-squads took men up this hill, tied their thumbs behind their backs with barbed wire, and made them walk over the edge to their graves. The only crime of those murdered was that they spoke up for the oppressed. The place is known as "Devil's Gate". People have made a haven of beauty into a place of murder.

The next day, in contrast, I met a man who had turned a place of murder into a haven of beauty. On the 16 November, 1989, six Jesuit priests were murdered at the Catholic university, along with their housekeeper and daughter.

I went to visit the place where they had been killed and I met the man whose wife and daughter were among the dead. This man is the gardener at the university and he has planted a circle of eight red rose-bushes, with two yellow bushes in the centre, in the spot where the eight corpses lay. He spoke to me about his faith in God, with no trace of bitterness about what had happened. He has made something beautiful out of





something horrific. God can make something beautiful out of our lives, if we allow him to.

I wrote two poems on the day I met the gardener. They are a reminder that although people can destroy what is good, God is always there waiting to bring the light of day even into the darkest of nights. There is always hope. Here is one of them.

Devil's Gate

This is how they made the pleasant land desolate. Zechariah 7:14

*A wonderful Eden -
a breath-taking view.
Beauty unrivalled,
skies that are blue.
It seems such a safe place,
a haven of rest.
You'd think all who go there
would be truly blessed.*

*But as you go nearer
alarm bells start ringing.
This place is too quiet -
no laughing or singing.
This hill bears a cross.
All is not well.
It's the Place of the Skull
and death is the smell.*

*Man's ruined the splendour
of this Eden of old.
The sky has gone dark
and the sun has grown cold.
Men go over the cliff
when the death-squad
shouts, "Walk!"
Is death the end?*

On October 16, 1992, the impoverished majorities of Guatemala and all of Latin America received with jubilation the news that Rigoberta Menchu Tum, a young Guatemalan woman, had received the Nobel Peace Prize. Rigoberta, Maya Quiché peasant leader, has spent the last decade in exile because of her commitment to justice. She is the defender of the rights of indigenous peoples and incarnates the hope and courage of her people.

My Land

*Mother earth, Mother land, here
rest the bones and memories
of my ancestors -
on your back they buried
grandparents, grandchildren,
children.*

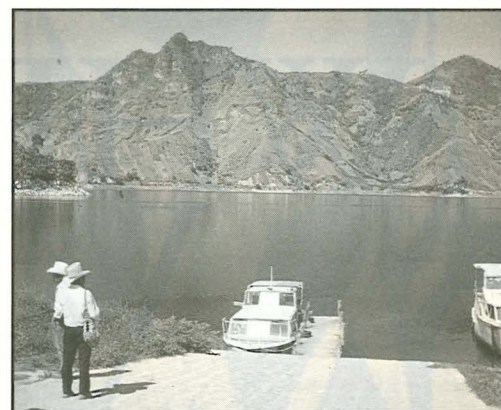
*Here are heaped bones upon
bones of those who are yours,
the bones of the pretty girls of
this land
fertilised the maize, the yuccas,
the malangas, the chilacyotes,
the ayotes, the guicoyses, and the
guisquiles.*

*Here my bones were formed.
Here they buried my umbilical
cord
and that is why I have stayed here
year after year
generation after generation.
My land, land of my
grandparents,*

*your handfuls of rain,
your transparent rivers,
your free and affectionate air,
your green mountains and
the ardent warmth of your Sun
Made the sacred maize grow and
multiply
and formed the bones of this
granddaughter.*

*My land, mother of my
grandparents,
I would caress your beauty,
contemplate your serenity and
accompany your silence,
I would calm your pain,
weep your tears as you see your
children
dispersed throughout the world-
haggling for a place to stay in
foreign lands
without joy, without peace,
without a mother, without
anything.*

January 1990



AMERICAN POEMS

Jacqui Wells works with the Karen people in Thailand but across the border, 30 miles away in Myanmar (Burma), Karen tribes-people are being massacred.

After the Second World War, when Myanmar gained her independence from Britain, the Karen believed they would gain autonomy and have their own "free state" within her borders.

During the war, many Karen fought alongside British troops to withstand the Japanese advance. As a result they were confident they would gain the right to become self-governing. This would be their "reward" for all the help they had given.

However, this was not to be! But the Karen dream has never died and they have been fighting for a Karen Free State ever since. In fact they have set up their own free state within Myanmar which, of course, is not recognised by the Myanmar government.

I went to work with the BMS in Thailand in 1988 and every year since living there the Myanmar army makes an offensive against the Karen guerrillas. The offensive usually takes place during the dry season - March, April and May.

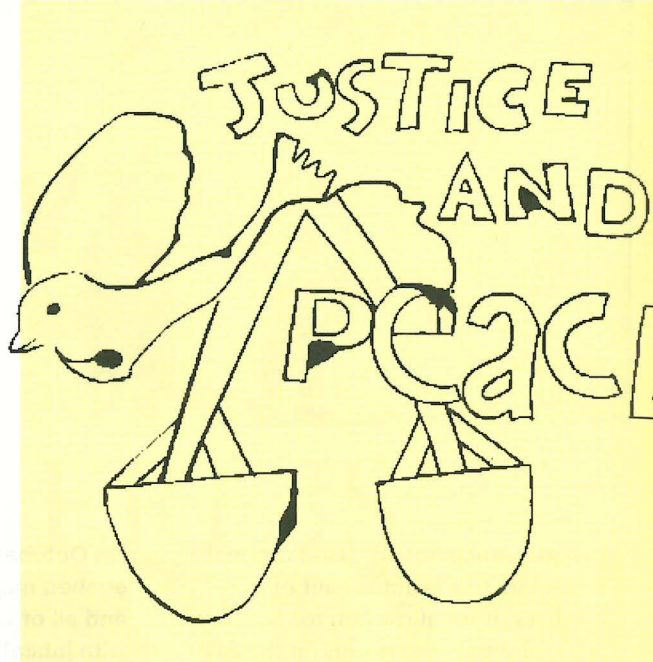
The Karens continue their fight

for autonomy. The Myanmar, on the other hand, are resolute in their intention to wipe out the Karen. The fighting has been going on for a long time but, because of an enforced news black-out, very little information of this ongoing conflict has reached the Western world.

Last year I was living in Mae Sariang, which is a small market town in the north west of Thailand and approximately 30 miles from the Myanmar border. As the dry season approached we heard reports that the Myanmar Army was going to make an all-out attack on the Karen. Their intention was to take Manerplaw, the headquarters of the Karen Free State and, in so doing, defeat the Karen army. The fighting was so fierce, that we in Mae Sariang could hear the sounds of gunfire and missiles exploding over 30 miles away. The BBC World Service, aware of these fierce attacks, reported news of the battles.

Then the refugees started to flood across the border into Thailand. Something new? No, this happens every year. Last year, however, I went to visit some of the refugees. I will never forget the experience nor will I forget the stories I heard from the Myanmar Karen who had fled their homeland in fear.

In order to save their lives they



had left everything behind. They spoke of villages being razed to the ground; fields, full of crops, being set on fire; valuables looted; cattle killed and young men and women press-ganged into working as coolies for the Myanmar Army.

The coolies, both men and women, were forced to carry mortars and heavy weapons through the mountainous countryside. Some of them were killed when they were unable to carry their heavy loads. The women worked as coolies by day and then they would be gang-raped by the soldiers at night. Some of the coolies were even forced to work as human mine-sweepers. The soldiers would send them on ahead into areas where land-mines had been laid and their task was to find a safe way through the mine-field. Some

WHEN WILL IT ALL END?

Karen mother and child in Thailand



managed to find a safe pathway but others were blown to pieces in the attempt.

I heard the same stories repeatedly so I knew I was hearing the truth. The Karen I met still shook with fear and wept as they told their stories. It was very hard to accept that so many atrocities were being committed in Myanmar which people in the West knew very little about.

If there is a happy ending to this story it is that the Myanmar Army failed in its attempt to capture Manerplaw. It would appear that the Myanmar Army planned to enter Thailand and fire their missiles on Manerplaw from there. The town is easily visible from Thai territory but it is shielded by mountains in Myanmar itself.

However the Thai Government would not allow this. In fact the Thai Government showed great compassion and, as in the past, gave practical help to the Karen refugees.

As I write (in April) the Myanmar Army and the Karen could well be engaged in fierce fighting once again. The question we all ask is: "When will all this injustice come to an end"

Jacqui Wells worked in Bangladesh from 1975 - 1986, and has worked in Thailand since 1988.



JUSTICE AND PEACE

A report written last September indicated that up to 70,000 Karen hill-tribe Christians in Myanmar (Burma) had been forced by the government to flee their villages since the beginning of the year.

They were made to relocate on arid, barren wasteland in makeshift camps without adequate food or water. The pro-Buddhist military junta, known as the State Law and Order Restoration Council (SLORC) is believed to be responsible for the systematic purge of ethnic minorities and Christianity.

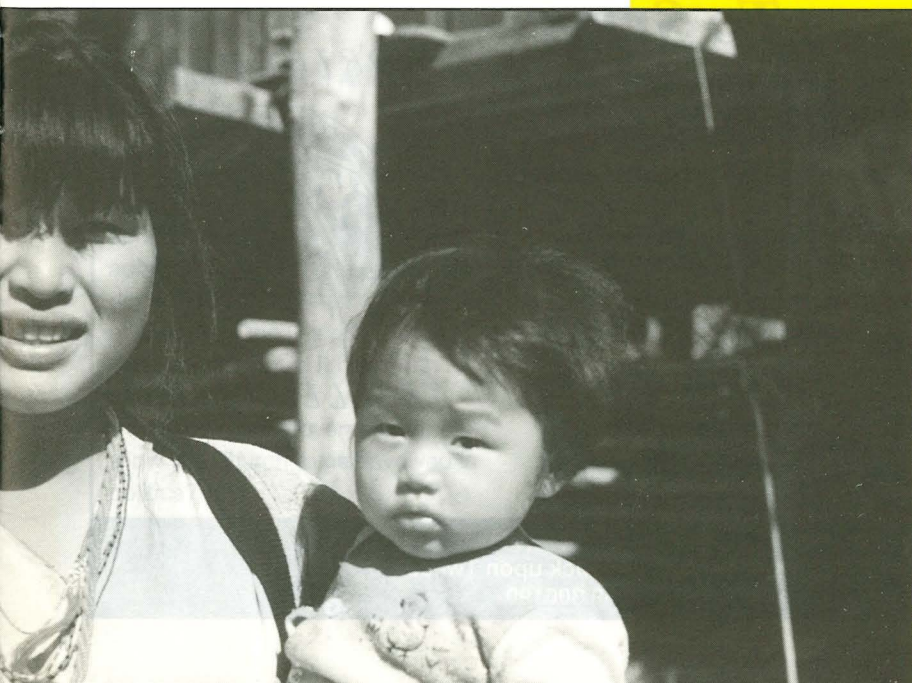
Since 1988, when SLORC seized control, all signs of Christianity have been removed from the countryside. Troops have confiscated mission property and destroyed Christian cemeteries.

Baptist missionary work in Burma began in the 19th century with the arrival of Adoniram Judson from America. He came via India where he had been baptised by William Carey.

Today, the Baptist community is numerically the largest of the Christian communities, divided into two churches.

The Myanmar Baptist Convention has nearly 500,000 members in 3,500 churches throughout the country including large numbers from the Kachin and Karen peoples. The Karen Displaced Persons Settlements along the border in Thailand include large numbers of Baptists whose families have been living in exile since 1948.

The Myanmar Seventh-day Baptist Convention, is a smaller church with 840 members.



An eye-witness report tells how government troops forced entry into a crowded Karen Protestant church in the village of Ey Ey, in the Tavoy district of the delta.

The whole congregation was arrested. They then raped several of the women, set fire to nearby homes and killed 24 villagers when they attempted to resist.

Another report describes the torture of several pastors.

The BMS has agreed to help fund a primary boarding school in Thailand catering for refugees from Myanmar. The school, in the small town of Kamma, north of Manerplaw, is run by the Karen Women's Organisation (KWO).

The KWO, which is part of the Khaw Thoolay Karen Baptist Convention, works with Karen refugees close to the Myanmar border focusing its activities mainly on orphans and widows. It started the boarding school in 1991.

The Thailand Karen Baptist Convention, has been helping the project by donating gifts in kind, like clothing. The BMS is helping by donating £8,000 for the work of the school over a twelve month period. The Society is also hoping to offer a scholarship to a Baptist theological student from Myanmar.

KAREN CHRISTIANS

World MISSION Link

Our Link-Up missionaries visited us last year. It was really good and we learnt a lot. But they are abroad now for three years. What happens this year and next? Will you send us missionary speakers?

Send you a missionary speaker?
No! Being involved in world mission is about finding out what is happening in our world - discovering the needs; hearing what's being done; learning from other countries; sharing our money and skills. A missionary can help in this and that is why Link-Up is so important. But if world mission is as important, as we keep saying it is, we shouldn't just wait until a serving missionary arrives!

Give you help? Yes!
Resources are available - fact sheets, maps, ideas for meetings, Bible studies, worship, drama, videos, slides - the list is almost endless. Look in the Resources Catalogue. Use the centre pages of the monthly Missionary Herald (that's what they're there for).

Remember - resources include people. All over the country there are speakers willing to come and speak

at Sunday and mid-week services, willing to help you plan an event as well as take part in it. Gone are the days when you couldn't choose the date of the BMS evening. Now you can have world mission evenings, and mornings and afternoons, when you want and as often as you want!

That all sounds wonderful but how do we get all this help?

If you want a speaker - contact your BMS Representative who will suggest the names of people who are available.

If you want other resources - contact BMS Didcot, or speak to your BMS Representative. If you can't see what you want in the catalogue, write in, or telephone, and see what can be done.

And - don't forget to use the information you get from your Link-Up missionaries. This month you could look through their letters and see the justice and peace issues the church in their country is coping with. Can you help? Do you need to write a letter? Do you need to do some homework? Should this be the theme of your next World Mission event?

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Northumberland TD15 1PA Tel: 0289 306190

DOUBLE TAKE TAKING A SECOND LOOK AT THIS MONTH'S ARTICLES

JUSTICE AND PEACE

Look up these two words in a dictionary and a Bible concordance. You will find they interchange and overlap with several other words.

Read the articles in this month's **Herald** again, but, where, for example, the word "justice" appears, use one of the other words you have found, and so on. What effect does this have?

GUESTS IN A FOREIGN LAND

Put yourself in Ian Smith's shoes (p.3). Could anything have been done to save the life of the old man?

What problems does he face as a non-national in trying to eradicate and confront injustice?

Do you share his observation that "Without God, such an analysis of the human situation may simply lead to cynicism and bitterness, but with God there is still a great sense of hope, joy, and expectancy"?

POLITICS, WOMEN AND THE CHURCH

(See In View, p.20) The word "politics" comes from the Greek *polites* meaning citizen. What relationship do you think the general administration of the law / government policy has with a) men b) women c) the Church? What relationship should it have with each?

Why do some governments allow the Church to get involved in politics?

NEW FREEDOM, NEW LAWS

For what reasons have "different faiths existed peacefully" in Albania? (p.22)

What does religious freedom mean to you? How do you use this freedom? Do you think your religious freedom differs from that experienced by an Albanian? If so, in what ways?

What laws govern religion in this country?

Do you have any comments on the new Albanian religious laws that have been drawn up?

THE GOOD SAMARITAN

El Salvador, a country where BMS personnel are working, has suffered from the effects of war and human rights abuses in recent times. See "There is hope" (p.6).

Read the Parable of the Good Samaritan (Luke 10:25-37). Which



character in the parable do you relate to most?

In this country we nearly always relate to the priest or the Levite. El Salvador's *campesinos* (peasants) relate to the victim. Why do you think this is?

Develop this. If they are the victim, who is the robber?

Double Take

NEARER HOME

Give some examples of injustice in this country? Do you feel strongly about these issues? If you do feel strongly what would you be prepared to do about them?

Transport yourself to one of the countries featured in this month's **Herald**. How do the injustices in your life compare with those of the people there?

D OUBLE TAKE? Double Take is a way of using the **Herald** to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Bible Study

Psalm 13

The Psalms give us a deep insight into a whole spectrum of human emotion. There is nothing we can feel that is outside their scope. All that we feel is reflected there.

Psalm 13 is an example of a cry from the heart; when faced with an enemy the Psalmist cries "How long O Lord? Will you forget me for ever?"

DESPONDENCY - VV 1-2

There are four aspects to the Psalmist's despair here:

- a sense of being forgotten by God
- a sense of not being able to 'get through' to God
- inner hurt and grief
- weariness because of the triumph of his enemy.

Can you relate to these feelings? If you are studying this in a group, would you be able to share some time in your life when you felt like this too?

What sort of incidents and circumstances cause us to have these feelings?

What did the Psalmist do when he felt like this? Do you have the same reaction?

For a lot of us reading this magazine the "enemy" won't be a physical presence like an invading army. Instead it may be the harassment of an individual, a weakness, an illness, a persistent temptation, habit, or part of one's life that is oppressing us. Imagine it really is an invading army though, as the Psalmist's "enemy" might have been.

Imagine you are a Karen at the mercy of the Myanma Army (see p.9) Do you think your feelings, emotions and reactions are any different for having a "real enemy"? Why?

AN APPEAL TO GOD - VV 3-4

The Psalmist's despair is channelled into prayer.

In what ways can prayer make a difference to a desperate situation?

Are there other examples in the Bible, or in your personal experience where the antidote to a very hopeless situation is prayer?

What happened? Did the situation change, or did you change?

What lessons can we draw from this,

- a) about hopeless situations?
- b) about ourselves?
- c) about prayer?

How does the Psalmist address God in verse 3? (You may like to look at different translations). What do the words he uses show about his faith?

What would you say to the Zairian woman Wilma Aitchison has befriended who says "God is not answering my prayers" (see p.15)

A different place, another language, but wherever the Bible is studied God sheds his light on our human situation.

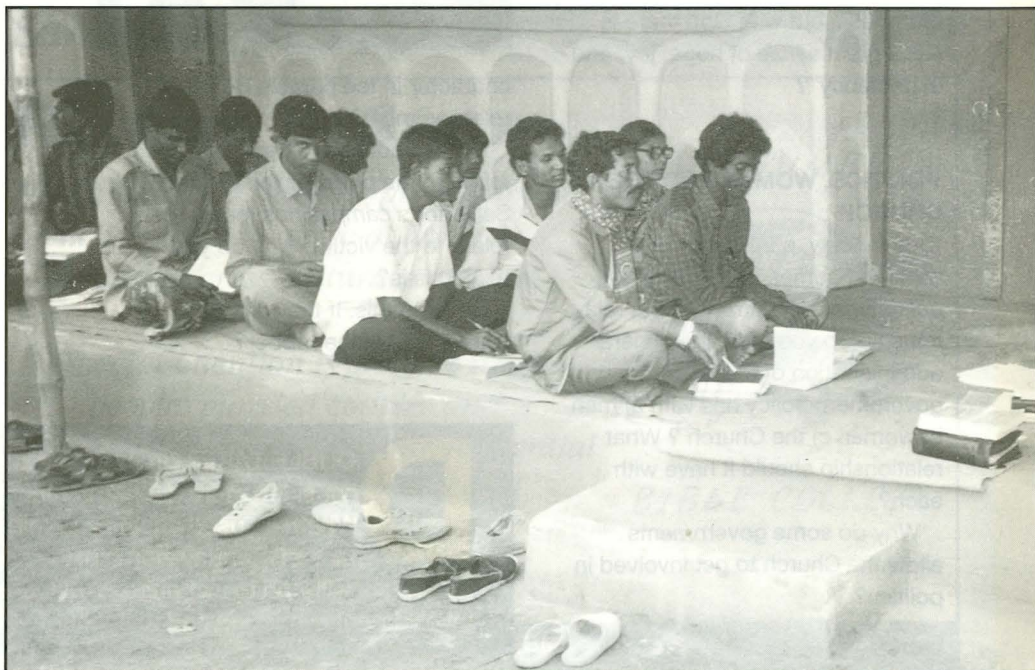
ASSURANCE - VV 5-6

To what characteristics of God does the Psalmist cling on to which enable him to change from despondency to confidence and hope?

Can you find other examples in Scripture or elsewhere where this total hopelessness and restlessness is rendered powerless by prayer and trust? What physical changes happen to the person concerned?

This issue of **The Herald** carries a number of poems. Perhaps there is something in the human spirit that needs to resort to poetry, prose, or prayer at times of great crises and upheaval.

Take time now to write a poem or a prayer, basing your thoughts on something that has been triggered off by some story or comment in this edition. Take thought as to how you end your work - can you relate to the Psalmist's trust and confidence in God, or do you feel differently?



ACTION POINTS

Getting involved in justice and peace in the world is not just a monopoly for vociferous individuals, or those who are a bit politically-inclined. It's a very real and tangible thing for all of us, no matter what our circumstances are. Going shopping is something we all do to a greater or lesser extent. The shops we choose, and the items we buy may just be a matter of convenience for us. But every pound we spend is sending a signal through the market of the world, that we are supporting one company or product in favour of another. Consumer power is very great!

This year's Christian Aid week campaign was part of a two year focus on the theme of fairer trade, encouraging us to use our purchasing power in favour of Third World producers.



So, for example, think twice before you buy the following :

TEA AND COFFEE

There's a new brand of coffee on sale in Waitrose, Safeway, and some Co-ops called *café direct*. But it's not just "another brand" because it carries the "FAIRTRADE MARK" guaranteeing it has been produced under acceptable ethical conditions, and that more of the selling price will be returned to the producers.

Typhoo have repackaged their tea to say that it is caring both for the tea and the tea producers. More products bearing the "FAIRTRADE MARK" will be appearing on the shelves by the end of the year.

The problem is persuading other shops to stock these products.

Tesco's and Sainsbury's have said they are prepared to consider the matter if it is "worth it", or, that enough people will buy the products. If you shop at Tesco's or Sainsbury's tell them what you think!

BEEF

Because of EC Common Agricultural Policy frozen beef from Europe has been arriving in West Africa, and selling at one-quarter the price that it sells in Britain. This has made it impossible for West African herders to send their cattle down to the ports; there is no market left; it is impossible for them to compete, and so they are out of work, out of a livelihood, and their families suffer.

People in the Cameroon where Andy and Jenny Wilson have just started to work for the BMS are one of the groups affected. Do write to your MP and ask for this unfair trading to stop!

Christian Aid produced a postcard, which you, the customer, can fill in and hand to your local supermarket or store. On it you state that you support fair trade and would like to see Third World farmers having decent wages and working conditions.

They are available from **Christian Aid**, P.O. Box 100, London SE1 7RT.

Get onto the mailing list of an agency or organisation like Traidcraft or Amnesty International.

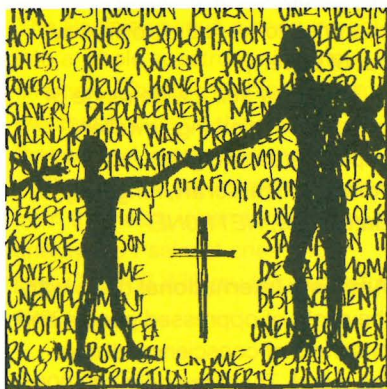
Traidcraft was set up in 1979 to help people in developing countries to work their own way out of poverty.

They now sell a wide range of goods from clothing, jewellery, paper, cards and gifts. Address: **Traidcraft**, Kingsway, Gateshead, NE11 0NE.

Amnesty International deals with the plight of oppressed people and prisoners of conscience all over the world. There are now 100,000 paid-up members in the U.K., with about 300 local groups. As an individual or part of your local group you can take part in a range of activities and campaigns. You will find your local branch in your telephone directory, but in case of difficulty contact **Amnesty International** British Section, 99 - 119 Rosebery Avenue, London EC1R 4RE 071-814-6200

Double
Take

Worship



If you missed out on the booklet 'GOD OF THE FAIR MEASURE Ideas for your Sunday worship' in Christian Aid week (May 16-22) copies can still be obtained free from

Christian Aid, PO Box 100, London SE1 7R



STAND FIRM

All Stand, O stand firm;
stand, O stand firm;
stand, O stand firm
and see what the Lord
can do.

Cantor O my sisters, stand very
firm !

All Stand, O stand firm;
stand, O stand firm;
stand, O stand firm
and see what the Lord
can do.

Cantor (Other verses ad lib.)

© Iona
community
Arrangement:
Wild Goose
Songs

JUSTICE AND PEACE ANNUAL CONFERENCE

organised by the National Liaison Committee of Diocesan Justice and Peace, is to be held at Coventry University July 10 - 11 1993. Called "Partnership with People - the Roots of Peace"

the weekend will consist of : (Sat) faith sharing and reflection in groups, a short liturgy, lively social; (Sun) introduction to the issues of poverty and debt, home and abroad, led by Hilary Russell of Church Action on Poverty, and Dr Ian Linden of the Catholic Institute for International Relations. Issue workshops (twelve to choose from) and final closing liturgy.

Further details from *Conference Secretary, NLC, 39 Eccleston Square, London SW1V 1PD.*

BOOKS TO READ

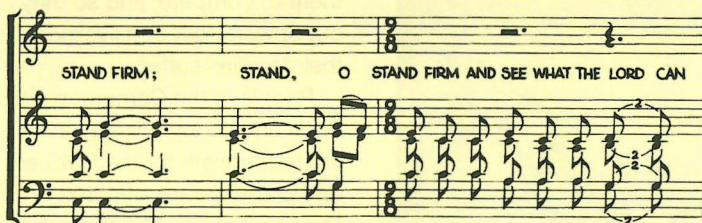
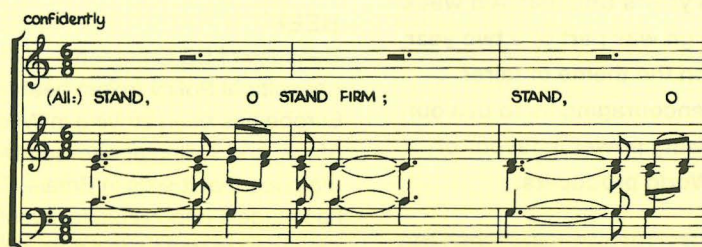
Trade and the Poor
the impact of international trade on developing countries
by John Madeley
(Intermediate Technology Publications, £10.95)

Shopping for a Better World
a Quick and Easy Guide to Socially Responsible Shopping.
(Kogan Page £4.99)

The Global Consumer
Best Buys to help the Third World
by Phil Wells and Mandy Jetter
(Gollancz £5.95)

A Raw Deal
Trade and the World's Poor
by Peter Madden
(Christian Aid £3.99)

STAND FIRM CAMEROONS





Refugee family in London

God is not answering my prayers

The writer of the next article is a 31 year old woman who came to London just over a year ago from Kinshasa, Zaire, after soldiers looted her house and killed her husband. She escaped with her two youngest children but her three other relatives in Kinshasa. It is very difficult for her to come to terms with this.

"I have kept contact with her and given her support and encouragement throughout the year," says Wilma Aitchison, "She is now settled at Cricklewood Baptist Church. She is obviously still traumatised by her horrific experience in Zaire."

I think that the trouble in Zaire will only be resolved if the United Nations comes to our aid. This is because of the degree of suffering that has gone on - all we have left is the desire to kill everyone. Zaire is a country of Christians but the government has no mercy for its people or for the Christians. I fled from Zaire because of the unrest there, because of the way those who follow the president, Mobutu, are beating up and killing anyone who is opposing the government. They arrested my husband. They are looting houses, destroying homes of those who do not support Mobutu.

My country can progress if the United Nations help. They should get rid of Mobutu, and take away all the money and wealth which

he has stolen from Zaire. With that money they could settle the debts which Zaire has internationally.

President Mobutu is one of the richest people in the world. His wealth belongs to Zaire. Zaire is a wealthy nation - full of gold, diamonds, copper, zinc, uranium, and oil. The forests are full of animals of every kind. But the President wants to spoil Zaire and ruin it as a nation.

White people (foreigners) are preventing progress in Zaire as they are strong and they are helping Mobutu. They are also stealing Zaire's wealth. So the wealth of country is going to Mobutu and also a handful of strong foreigners who have made deals with the president.

When I came to London, God helped me. He gave me peace in my heart - but the sorrow and heartache are still there. My relatives in Zaire are still suffering. We see this on the TV and read it in the newspapers.

What is preventing progress? One big obstacle is that God is not listening to the prayers about the suffering in Zaire. Up till now, I see only suffering and illness - and no medication available. God is not helping me. He is not answering my prayers.

The church here in London welcomed me, and they helped me. I see that they are my sisters and brothers in Christ.

I attend English classes, and we often talk about the difficulties in being refugees. We often discuss the problems of the countries where we have come from.

In Zaire I attended a Presbyterian church. Now I attend the Baptist Church at Anson Road in Cricklewood - we are all brothers and sisters in our Saviour Jesus.

Since the rioting and looting in Zaire in September 1991 many Zairians have left to seek refuge in Belgium, France, the UK and elsewhere. In London, former BMS Zaire missionaries, like Wilma Aitchison, have been on hand to interpret at airports and to help the refugees through immigration.

Driven by the Wind

BMS ANNUAL REPORT 1993

DRIVEN BY THE WIND

BMS Annual Report 1993 video presentation. VHS 12 minutes.

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In September 1991, BMS Zaire missionaries had to make a quick decision over whether or not to leave. People in Kinshasa encouraged us to go because the British Embassy categorised missionaries as “non-essential personnel”.

In the bush at Mushie, we needed to know what our Zairian leaders wanted us to do. Hearing Pastor Koli, President of the Baptist Community of the River Zaire (CBFZ), tell us we should leave, affirmed to our spirits by God's Spirit, we did so. Events in the UK since seem to confirm the rightness of it. Neither did we wish to be a burden on the church at Mushie, staying there without our usual means of support.

After being back in Zaire for just five weeks (December 1992) there were already signs of Zairian impatience with white-skinned people. Half of the occasions when we went to the local market to buy food there were reproaches that we had left. Some asked, quite plainly, "Why don't you go home?"

We went to a local church and heard a sermon.

“One day, Queen Victoria of England asked a clergyman if one could be sure of going to heaven. He replied that one could not be sure, one could only hope. There was a journalist present who reported it and the story spread throughout the country that a clergyman had said this to the Queen.

“The pastor of another church read it and, horrified, called his church to prayer and fasting and then wrote to the Queen saying it is possible to be sure of going to heaven. He asked her to read John 3,16; Romans 10,9; 1 John 1,9 so that she could have this certainty. The Queen replied and thanked him saying she had read the verses and was now sure that she would go to heaven.

“Our country is ruined and at this moment we are in great danger. What are you doing? You are putting your hope in white people.”

We were sitting by him on the platform and he waved his arm in our direction.

“They’re afraid to die, too,” he said. “What did they all flee? Guns wasn’t it? You want the Belgians to send soldiers, but they fled the bullets, didn’t they? Who brought all these denominations here?”

He gestured again in our direction.

"It was them, wasn't it?"

"I am so glad that we have a prayer group of young folk in this church who visit the sick, the needy and those troubled by spirits and minister to them healing and deliverance in the name of Jesus.

“But what about you others? Did (President) Mobutu give birth to you?” They laughed. “Did (Prime Minister) Tshisekedi?” There was even more laughter.

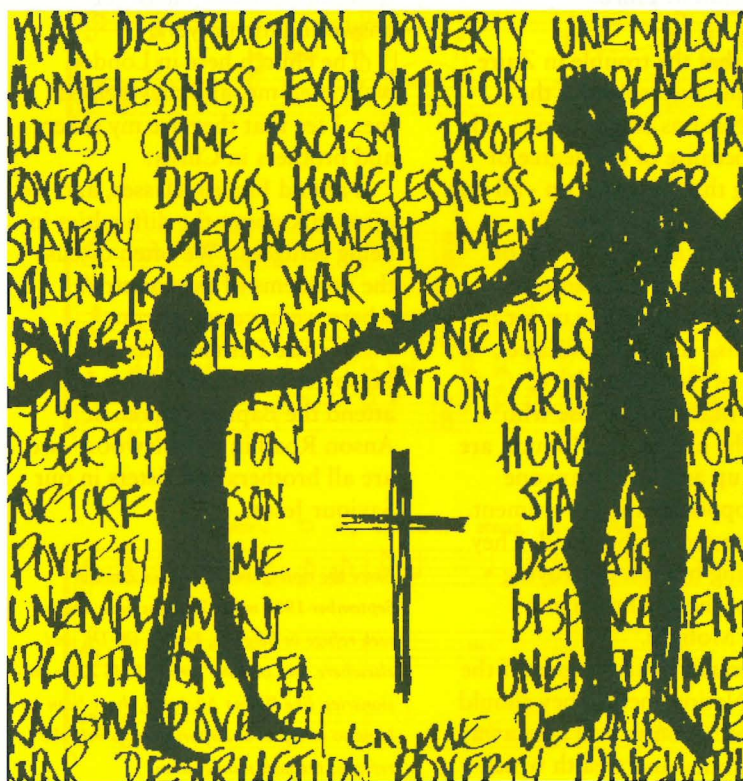
“You’re Christians only in name. You’re still lying, stealing, committing adultery and slander-mongering. When are you going to commit your lives to God? All of you, stand! Now, every one of you, each on his own, all together. Confess your sins to God and ask him to forgive you.”

They all stood and it was wonderful to hear much whispered prayer among them.

The preacher announced the final hymn and asked me to close the service in prayer. I recalled the burden of the sermon in asking the Lord to bring every one of us to new birth in Christ.

Then followed communion. The pastor caused much bemusement as he told us we should forgive one another before coming to the communion table and ask for forgiveness for whatever wrongs we had done to one another. He turned to the deacon on his left, took his hand and asked him to forgive him if he had said anything in his sermon to hurt him. The deacon's embarrassed smile showed that this had not happened before. Then the pastor turned to his wife and asked her to forgive him anything wrong he had done to her in their home. She too had a self-conscious smile. Then he told us to do likewise.

Afterwards we stayed for fellowship with the pastor over cold drinks, bananas and peanuts. He hedged when I asked him about his reference to our fleeing



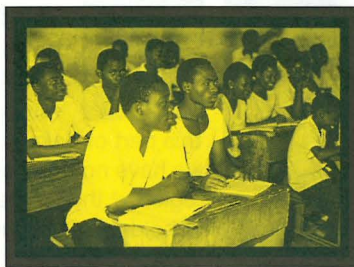
the guns. I told him we had left when told to do so by the CBFZ President.

On the way back to the car, another young man asked, "Why don't you go home?"

It had been a strange mixture of a morning's events. The folk had welcomed us very warmly in church, the gospel had been clearly proclaimed and we had the blessing of briefly sharing in ministry and an invitation to preach in a fortnight's time.

It is good to be back in Zaire, albeit in the unaccustomed surroundings at a large International Centre of Evangelism and involved in a ministry of evangelism promotion. Later we should be able to return to the bush to do the same amongst very needy people with a shortage of capable ministers. Only God can tell whether we are "non essential personnel".

On a visit to a nearby market, chatting as I chose mpondu (a green vegetable made from manioc leaf) one of the lady vendors asked, "Were you born in Zaire? This is thanks to you for supporting us here for so long! God bless you!"



NON-ESSENTIAL PERSONNEL?

by John Mellor

John and Rena Mellor have worked in Zaire since 1969.



*top Students at Mbanza Ngungu
middle African leaders of the Baptist
Community of the River Zaire.
bottom John and Rena Mellor*

You will recognise them by their fruits. Matthew 7.20

Lord,

that's both the challenge

and the fear

for any of your disciples;

we like to think

that our Christian lives

are bearing fruit,

but deep down

we know how inadequate

is our witness;

yet we can rejoice in the fruit

we see in others,

where the work of the church

CALL TO PRAYER

WEEK
25

June 20 - 26
SRI LANKA Last month, following the assassination of the

President of Sri Lanka, BMS issued a Prayer Call for that country to all Baptist churches in the UK. At the same time, Angus MacNeill wrote to the Baptist Sangamaya "expressing our oneness in Christ which means that when one member of the family suffers, the whole family suffers.... We are specially praying for the churches of the Sangamaya that they will be continuing agents of reconciliation within Sri Lanka," he said.

We remember also our BMS workers in Sri Lanka - George and Betsy Lee, based near to Colombo where George is moderator of several Baptist churches and involved in overseeing the work of some of the pastors.

1993 PRAYER GUIDE UPDATE



WEEK
26

June 27 - July 3
ZAIRE: SOUTH EQUATOR

Although news from this part of Zaire is rather scarce - we have no BMS personnel in the region at the moment - we need to uphold the Christians of the region in prayer. Towards the end of last year, the army looted the town of Mbandaka and certain Mennonite missionaries had to be hidden by locals for a week before they could be got out.

There was some good news from Ntondo at about the same time. At a regional church gathering there was a move towards reconciliation in the church. "All those attending the meeting came forward to sign their names to a document attesting to unity."

WEEK
27

July 4 - 10
BRAZIL: CEARA AND RIO GRANDE DO NORTE

This part of Brazil is in the grip of a year long drought. At the end of April, BMS sent a grant of £5000 from the Relief Fund to help the isolated community of Trapia where families are at the point of desperation through hunger. John and Norma Clark, now working in Fortaleza in theological education, and Margaret Swires, doing church work in Natal, are administering the money together with the local community association. Mike and Daveen Wilson, who work in Trapia are on Home Assignment.

We pray for John and Norma as they settle into their new work in the north-east and for Margaret Swires who, at the time of writing, is looking for accommodation in Natal.

WEEK
28

July 11 - 17
BANGLADESH: MEDICAL WORK

In a recent letter, Phil Commons, BMS physiotherapist at both the Leprosy Hospital and Chandraghona General Hospital pointed out the continuing enormous need in the area. "Seventy new leprosy cases indicates the enormous case finding that is still needed. Four

new cases were young boys. We hope that they will not develop severe deformities and will be spared the painful social ostracism - the experience of so many before them."

We remember also Ken Hatano, the Japanese doctor Superintendent of the Leprosy hospital, Dr Mong, the Medical Officer; in the General Hospital, Dr Rheba MacField and the Matron, Mrs Madhabi Baker; and the Nurses' School directed by Mrs Gain.

WEEK
29

July 18 - 24
ZAIRE: BANDUNDU REGION BMS has no personnel in this

region at the moment. This, however, should not lessen our prayer concern. As with the rest of Zaire, there is a great deal of need both physical and spiritual.

John and Rena Mellor, who write elsewhere in this magazine about the difficulties being faced in Zaire at the moment, are hoping to move back to their work at Mushie in the south-east of the region before too long. As we pray for them, so we remember Pastor Eboma, the Regional President based at Bolobo, all the pastors and the ordinary church members as they continue to maintain the work and the witness of the churches.

WEEK
30

July 25-31
THAILAND All of our BMS workers in Thailand

- Jacqui Wells and Chris and Geoff Bland - are on Home Assignment in the UK at the moment. We pray that this may be a time of refreshment and encouragement as they visit the home churches.

Earlier this year a grant of £10,000 was made from the BMS Relief Fund for a health project among tribal people launched by Miss Kimberley Brown. This is providing health education concerning AIDS amongst tribal groups from which many young women are enticed into a life of prostitution in the large cities. BMS has agreed to continue to support the health project.

THE BAPTIST MISSIONARY SOCIETY GENERAL COMMITTEE 1993-1994

List of elected members of General Committee by Association Area.

ENGLAND

BEDFORDSHIRE: Miss D Chivers, Stevington; Revd P M Goodall, Ampthill
BERKSHIRE: Mr R J Kingston, Reading; *Revd D V Lewis, MA, BSc, Didcot; Revd C D Russell, Camberley; *Revd J Taylor, Didcot
BRISTOL: *Revd Dr R A Ellis, MA, Bristol; Mrs V Hatton, Wootton-under-Edge; Mrs N Montacute, Weston-super-Mare; *Revd C A Murray, BA, Bristol; Revd M Robbins, BA, Radstock
BUCKINGHAMSHIRE: Revd D R Hughes, BA, Princes Risborough; *Revd K G Rigin, MA BEd, MTH, Amersham; Mrs J L Sugg, Aylesbury
CAMBRIDGESHIRE: Mrs S Bull, Swavesey; Mr A Foster, Harston
DEVON AND CORNWALL: Revd R R Day, Torquay; Revd D M Foster, BA, Plymouth; Mrs J Kerrigan, Exeter
EAST MIDLANDS: Revd S Cook, BD, BSc, Friar Lane & Braunstone; Revd C W Dunn, BEd, Nottingham; Mr A T Markie, Langham; Revd S P Mantle, Derby; Mr M Pearse, Burton-on-Trent; Revd A V Ruddle, BD, Grantham; Mrs J Wainwright, Leicester; Vacancy
ESSEX: *Mrs I Gray, Thaxted; Mrs B J Jacob, Chelmsford; Mrs E M Martin, Westcliff-on-Sea; Mrs E Skirrow, Chelmsford
GLOUCESTERSHIRE AND HEREFORDSHIRE: Mr J R C Corbett, CEng, MIEE Cheltenham; Revd R P Short, BA, BSc, Gloucester; *Mr R Withey, Stroud
HERTFORDSHIRE: Mr G R Howe, Oxhey, Berkhamsted; Revd G Sparkes, BA, Kings Langley
KENT: Miss J Motum, Tunbridge Wells; Mrs P Y Stutton, Chatham; *Revd G A Thomson, BA, Folkestone; Revd G Walters, BA, BD, Ashford
LANCASHIRE AND CHESHIRE: Revd P J Baker, BD, Bangor; *Revd P Clements-Jewery, MA, BD, Liverpool; Mrs B Cross, Southport; Miss E C Hamilton, Sefton; *Revd C D Haig, BD, Warrington; Mr R Morgan, Burnley Lane; Mrs M Pearce, Warrington; Mr F Swires, Lytham St Annes
LONDON: Revd V Campbell, BA, South Norwood; Mr S Crees, Carshalton Beeches; Mrs M A A Dickinson, Alpertown; Mrs D Doonan, Eltham; *Revd D W Doonan, BD, Eltham; Miss H Knights, Walthamstow; *Miss J A Maple, BD, Greenford; Miss R Murley, Battersea; Miss R V Page, BA, Bloomsbury; Mr R V Palfrey, Bromley; Revd F S Vaughan, Tottenham; Mrs H Walker, Beckenham; *Mrs E J Webb, Harrow; Revd B V Williams, Southall; Revd M J Wood, BD, Streatham; Mrs I Woosnam, Bexleyheath; Revd P J Wortley, BA, BD, Buckhurst Hill
NORFOLK: Mrs J Jaggard, Carleton Rode; Mrs J Myatt, Caister-on-Sea
NORTHAMPTONSHIRE: Revd M J Cleaves, BA, BD, Milton Keynes; *Mr N Lingard, Milton Keynes; Revd A P North, Wellingborough; Miss M A Smith, Northampton
NORTHERN: Mrs M Barnett, Consett; Mrs R Hulse, Owton Manor, Hartlepool; **OXFORDSHIRE AND EAST GLOUCESTERSHIRE:** Revd L R Caldecourt, Faringdon; *Mr J Spiller, Abingdon; Revd N J Wood, MA, Oxford
SOUTHERN: Revd G E Allen, BD, BSc, Cosham; Miss P Harding, Parkstone; Revd C D C Krower, BA, Eastleigh; Mr P H Raw, FRICS, MIAS, Eastleigh

SUFFOLK: Mr G H Askew, Ipswich; *Mr J Norwood, Sudbury; Mrs I Riches, Bury St Edmunds
SURREY AND NORTH EAST HANTS: Revd Dr G V Prosser, Woking, BSc
SUSSEX: *Mrs J Henry, Worthing; Mrs U McCulloch, Eastbourne; Revd Dr I White, BA, BSc, MSc, Chichester
WESTERN: *Revd G C Hemp, Taunton; Miss P M Trounson, Lyme Regis; *Revd A A Mair, MA, BD; Mrs J Munn, Crewkerne
WEST MIDLANDS: *Mr P E T Briggs, JP, BPhil, DipEd; Birmingham; Revd A Burrell, Newcastle-under-Lyme; *Mr C H Challinor, Pontesbury; Revd S Chevill, Sutton Coldfield; Mr C Gardner, Coventry; *Miss A Oldbury, Wednesbury; Revd M Sheen, BD, BSc, STM, Halesowen; Revd F J Stainthorpe, BD, BSc, Willenhall; Mrs M Westbrook, Telford
WILTSHIRE AND EAST SOMERSET: Mr G J Francis, Trowbridge; Vacancy
WORCESTERSHIRE: Revd G N Hagen, Evesham
YORKSHIRE: *Mrs H Couldridge, York; Mrs B C Charley, BA, Leeds; *Miss B Ford, Sheffield; Revd D F Hudson, MA, Bradford; Miss J Parker, Bradford; *Revd A P Taylor, Salterforth; Dr A J Whitley, Wakefield; Mr D H Wilson, FRCS, Leeds

WALES

EAST GLAMORGANSHIRE, E: Revd Dr R H Allaway, Caerphilly; Dr V Morgan, Aberdare; Mrs P Holmwood, Pentrebach
EAST GLAMORGANSHIRE, W: Mrs M Marsh, Bargoed
ANGLESEY: Mrs R Thomas, Holyhead
ARFON: Revd T I Bowen, Llanfairfechan
BRECON: Revd T J Matthews, Brecon
CARMARTHENSHIRE AND CARDIGANSHIRE: Mrs G Davies, Llanelli; Mrs N G Harries, Lampeter; Mr H G Williams, Cardigan
DENBIGH, FLINT AND MERIONETHSHIRE: Revd O L Evans, Wrexham
GWENT, E: Revd A Goodman, Magor; Mr J Wilkie, Newport
GWENT, W: Revd B K Ford, Rogerstone; Miss S Hamer, Blackwood
PEMBROKESHIRE: Revd G T G Rogers, BA, BEd, Treleert; Vacancy
RADNORSHIRE AND MONTGOMERYSHIRE: Revd S Wood, Knighton
WEST GLAMORGANSHIRE: Miss M S Jones, Swansea; Vacancy
WEST WALES, E: Revd G Fewkes BA, Swansea, Mr V Richards, Bridgend

SCOTLAND

Mr J Barclay, Edinburgh; Mr S Little, Ellon; Revd W Milton, BTI, Milmarknock; Revd N B McVicar, Sanquhar; Miss A Purves, Edinburgh; Mrs J Robinson, Hamilton; Mrs R McLachlan, Currie.

IRELAND

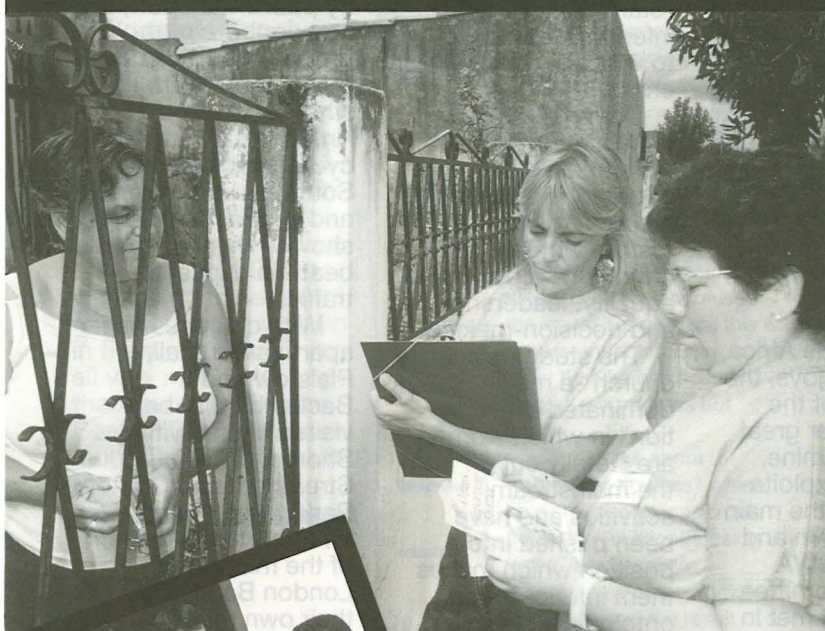
Vacancy

*indicates election by cooptation



Martin Hewitt (bearded) with seminary students preparing for the evangelistic campaign and (below) out and about in Parque

Fund for the Future



Remember

Parque Marinha, the new estate in Rio Grande in the south of Brazil? Roger Collinson reported, in February's Herald, on the donation of land for a church building. He also asked us to pray for an evangelistic campaign led by students from the seminary in Porto Alegre.

Roger says that 330 homes were visited and eleven Bible studies were initiated in different homes and several people came to faith. "We have also cultivated a very healthy relationship with the local community on which we can build in the future."

Talking about the construc-

tion programme he said that "events have speeded up significantly." He was hoping that the foundations would be laid by the end of April. "This is about three months earlier than expected. Now it is only a question of time and money."

The project, building a chapel, two meeting rooms, a kitchen, creche and toilets, is expected to cost \$40,000. Fund for the Future is providing £10,000 towards this.

"With your help there is a real sense in which we are building both living temples for the Spirit of God and physical temples for the people of God," says Roger.

Your gift to the BMS Fund for the Future can help lay the foundations for a new life for someone in Parque Marinha, Rio Grande.



TAKE PART IN POLITICS

Christian women in Africa have been told to rise above cultural inhibitions to take up the challenge of politics and power in order to make a viable contribution to the governing of their nations.

At a meeting held in Nairobi, Kenya and organised by the World Evangelical Fellowship, the participants, who came from 15 African nations, were told that politics are not "dirty" but are made to appear that way because of the manipulations of those in power.

Christian women "can restore the decency of the game by taking part in the process and bringing in their set of values on God's word," WEF reported.

AFRICA FOCUS

President of the Baptist World Alliance, Knud

Wumpelmann, has named 1993 "the year of Africa."

According to Wendy Ryan, BWA Communications Director, "It was Africa, with her great joys, the rapid growth of the church, and her great sorrow, war famine, disease and exploitation, that was the main focus of concern and prayer of the BWA Executive Committee meeting which met in March."

Knud Wumpelmann said that urgent needs demand this focus. "The hunger crisis in Africa is alarming. Political interest in Africa has diminished after the collapse of Communism as a world power."

He described Africa as "a most needy and forgotten continent until the recent attention on Somalia."

Baptist young people from around the world will be assembling at Harare, Zimbabwe, in August this year to take part in the 12th Baptist Youth Conference.

FIGHTING FOR WOMEN'S RIGHTS

Thirty theological students, of different denominations and from eight theological colleges in north India, have promised to "stand against the inferior position allotted to women within churches."

During a three-day consultation held at Serampore College in February the students pledged to work to restore women in the church to "a position of equality, leadership and decision-making."

The students call the church "a male-dominated organisation" in which women are "totally cut off from the mainstream activities and have been pushed into a position which makes them inferior to man ontologically, existentially, which is less than the normative biblical mandate."

Describing the ordination of women as "theologically tenable", they said "reformation, revival and constructive revolution" are needed in the church and that awareness of this must be created locally.

LONDON MISSION TRAIL

London Baptists were on the move, on Saturday 27 March, as part of the BiCentenary of the Baptist Missionary Society.

Seven churches, which had sent out missionaries, were

open for the day. They featured the work of their own and other "London" missionaries in displays, quizzes and appropriate cuisine!

With sponsorship for the Fund for the Future, energetic Baptists were criss-crossing London in the attempt to visit as many of the churches as possible.

No one reached more than six centres by public transport, but among the predominant travellers by car there were those who got to all seven. An intrepid group of cyclists tackled the South London part, and a lone motorcyclist showed the way to beat the capital's traffic.

With churches as far apart as Southall, Plaistow and Beckenham to be visited, along with Shoreditch, Tooting, Streatham and Crofton Park, the day was also an opportunity to learn of the mission of London Baptists in their own multicultural localities.

OFF THE BEATEN TRACK Project 93

Women making a difference in world mission

Take a tour around Brazil with this year's Women's Project. **Off the Beaten Track** visits five missionaries in location. The project helps you to explore their work and how it affects you in your local church. The aim of the project is to raise £30,000 for five vehicles for missionaries in Brazil.



The study booklet includes notes on the tour, discussion starters, action points, Bible Studies, a drama and order of worship.

A full colour poster/map, bookmarks and study booklets are available free of charge from BMS, PO Box 49, Baptist House, Didcot, Oxon OX11 8XA, or phone in your order to Christine Neilson on 0235 - 512077.

A Woman's Touch Project '92

We are most grateful to all those who took part in raising money for 'A Woman's Touch' - the project for 1992. At the time of going to press, a total of £28,302.30 was raised to support mission among women in the world. Thank you all very much! We hope that you enjoy Off the Beaten Track and learn more about the work in Brazil!

NEW PARTNER-SHIP



During the Assembly of the Portuguese Baptist Convention (PBC), held in April, a document of co-operation was signed by the PBC and the BMS. The Rev Daniel Machado (left), PBC President signed on behalf of the Convention and Mr Peter Clark (right), BMS Chairman, signed for the BMS.

VIEWPOINT

LAY TRAINING IN BRAZIL

David Meikle's reply (MH April) to my article "Cloud of Witnesses" (MH December 1992) deserves a counter-reply,

Far from misrepresenting the Brazilian students and seminaries I myself have been misrepresented. Theological students in Brazil work and study hard in order to make their way through seminary. I have had the privilege of "sending" three young people from churches that I have pastored into "full-time" ministerial training or preparation for other church work. I recently took part in the ordination and induction of the first of these and am aware of the real and costly sacrifice made by such students.

There are other points where David has confused the issue, but perhaps this is understandable in view of the short time he has been in Brazil. I will address but three.

His remarks about "structured courses" which he dismisses as inappropriate to the "challenge being faced" are Brazilian programmes of theological education and the result of a great deal of research into the dynamics and methodology of teaching in the Brazilian/South American context. We may see ways of improving them or even changing them, but they reflect a Brazilian approach to education. However, I believe that lay-training should be centred on the local situation of the students and that the structured nature of the course serves to facilitate and not interfere with a "learning through experience" emphasis. The opportunity given for reflection and discussion based on personal experience in the light of God's Word is vital to the success of any lay-training programme. There is much to discover and I propose to build into my MTh dissertation the fruits of further research as I take up the post of Director of Theological Education in the state of Santa Catarina. This work will build on four years

of lay-training experience in Paraná

The course on the Litoral was validated by the Baptist Seminary of Paraná and it was evident that a period of sustained and structured study, three years in all, laid a solid foundation for the good and beneficial habits of reading and reflection which it is hoped will continue well beyond the duration of the course itself. This, under God, will lead to a more adequate presentation of the gospel through the ministry to which our students are called.

The point about the administration of the sacraments is a contentious one. It is true that "caution and wisdom" need to be exercised and we tell our students that their training is not for the ordained ministry but to auxiliar the pastors and those churches without a pastor. The New Testament does not preclude the possibility of lay involvement in cases where no regular pastoral oversight is available, although my own preference is to invite the local evangelist to assist at baptismal as well as communion services.

I conclude where David began with his reference to "generalisations". I have lived in Brazil for 15 years in places as far apart as Porto Velho in the Amazon, Rio Negro in the European south and the teeming city of São Paulo, near to which David lives. It is impossible to generalise about anything concerning Brazil. Brazil's major characteristics are her diversity - geographical, cultural, climatic - and her contrasts and contradictions - socio-economic and political. Each individual's experience can only be compared with another's at the risk of making generalisations. The situation of which one person speaks is unlikely to be representative of every situation. Hence the approach we have encouraged among our students which allows the colours of life's varied experiences to be seen in all their myriad shades and hues.

John Dyer

CHECK OUT

ARRIVALS

George and Betsy Lee

John and Sue Wilson from France

Derek Punchard from Brazil

Joy Knapman from Sri Lanka

Valerie Hamilton from Bangladesh

Rena Mellor from Zaire

DEPARTURES

John and Sue Wilson to France

Steve and Elizabeth Allford to Albania

Owen Clark to Zaire

Mark and Andrea Hotchkin to Guinea Conakry (from Belgium)

VISITS

Derek Rumbol to Angola

John Passmore to the Netherlands and Norway

Peter and Audrey Clark to Portugal

David Martin to Portugal

CONGRATULATIONS!

To Steve and Pam Seymour on the safe arrival of Anna Christine on 14 March 1993, a sister for John Mark.

ACKNOWLEDGEMENTS

Legacies

Miss Gladys Mary Shephard	2,335.33
Miss Ellen Collins	3,000.00
M E Turnbull	40.63
Frances Mary Ingram	13,524.53
Mrs M V Sharpe	50.00
Nora Mary Beaven	328.43
Rev Stuart Terrell	1,908.25
Irene Alice Sennitt	3,637.00
M E Turnbull	50.59
George Cox	1,000.00
Joyce Mary Venning & Marjory Joan Laughlin	500.00
J S Findlay's Trust	1,851.30
Miss M Underhill	1,557.73
A E Hill	12,624.56
Miss H F Jewers	8,503.47
Edith C Young	32.50
Miss Hilda Crutchett	2,567.43
Mrs Winifred Lilian Ford	14,724.65
C M Garner	1,000.00
Mrs W Reynolds	50.00
Mrs Margaret K Smith Fleming	758.62
Mrs Alice Lees	2,040.82
Daphne Ann Munson	13,500.00
Miss M Turnbull	50.59
Alfred Rix	25.42
Miss Dorothy Hancock	3,000.00
Miss E M Parker-Gray	1,409.68
Miss M Underhill	1,382.42

General Work

Via BUC: £5.35; via BUC: £25.00; Anon: £10.00; Newport: £3.50; Give as you earn: £58.45; Anon: £40.00; Anon: £5.00; Anon: £2.00; Nottingham: £25.00; Derby: £75.00; Hull: £5.00; Anon: £25.00; Oxford: £5.00; Give as you earn: £58.45; Stratford-on-Avon: £8.00; Anon 'Fund for the Future': £5.00; Anon 'Fund for the Future': £2.80; Anon 'Fund for the Future': £5.00; Anon 'Fund for the Future': £25.00; Schofield: £5.00; Fund for the Future: £6.00; Anon: £14.22; Gift Aid: £500.00; via bank: £10.00; Postal Orders, Darlington: £74.25; Give as you earn: £58.45; CAF vouchers: £44.50; Anon: £5,000.

A proposed new law now before the Albanian Parliament guarantees religious freedom to all its citizens.

"We have fully reproduced the relevant article of the European Convention on human rights, but this is only true in part, because we have held to our excellent Albanian tradition, which is centuries, even millennia older than the European convention," said Sali Berisha, President of Albania.

"Albania has been, is, and must be a country of religious tolerance par excellence. For centuries different faiths have existed peacefully in the Albanian spirit in complete harmony and respect and this because it is a generous, peaceable, noble and tolerant spirit. So let us, too, always respect one another's religion and convictions, as we have respected them through the centuries, because in this way we respect not only man, but also God, who has always been present in the history of our nation, because only in this way will we deserve his help and blessing. He has defended and will always defend Albania."

The new law has just seven articles, compared with 28 which had originally been proposed by a parliamentary commission. The seven are:

NEW LAW ON RELIGION



1. Albania is declared to be a secular state and all religions are seen as "separate but equal" before the law.

2. "Freedom of thought, conscience and religion" are guaranteed. This freedom includes the right to change one's religion and to practice it freely in public and in private.

3. This freedom is only limited by certain restrictions "which are described by law and are essential in a democratic society." Public security, preservation of public order, health and morality and respect for others' rights are specifically mentioned.

4. A "religious community" is defined as "associations of individuals who belong to the same religion."

5. This names the "three principal religious communities - Muslim, Orthodox and Catholic" stating that their leaders must be Albanian citizens by birth.

6. The religions are required to be "in complete harmony with each other." Anyone violating this harmony will be "answerable before the law."

7. "The law comes into effect immediately" after passage.

NEW LAW ON R



above: The hustle and bustle of Tirana, Albania.

The new proposals have been widely welcomed for their brevity and for guaranteeing freedom and equality for all religions. There is, however, some concern about article five which names the "three principal" religions.

In principle, other religious communities can practice freely and openly but article five could favour the "three" and lead, eventually, to discrimination against others.

It is hoped that the Albanian government will provide assurances that there will not be any discrimination.

M A K I N G W A V E S M A K I N G W A V E S

M A K I N G W A V E S

WHEN WE SAY 'OUR FATHER'.....

Anne Wilkinson Hayes, Executive for Social Action of the Baptist Union of Great Britain, reflects on the implications.

Probably most of us say the Lord's Prayer every Sunday, and appreciate the familiar rhythm of phrases and thoughts, without particularly dwelling on them. Recently, however, I have been brought up short on two occasions by people reflecting on what it means to say 'Our Father'.

Bruce Kent at the Assembly this year said 'When we talk about 'Our Father', we're either indulging in rhetorical platitudes or actually talking about the family of the Father, and the family of the Father ... is ... all that exists between us and international chaos'.



Muriel Lester, an amazing Baptist woman who has been almost lost from our history, similarly wrote, 'We should stop praying the Lord's Prayer until we can see that 'Our Father' means we are tied to the same living tether not only with fellow countrymen, but with everybody on this planet ... God is not a nationalist, and war is not an excuse to call a moratorium on the Sermon on the Mount.'

Both these people have staked their lives on a belief that the Christian faith makes radical demands on us, on the simple basis that we are part of God's family. We do not shoot or kill members of our family. We do not let some members starve whilst others feast. We do not stand by and watch while members of our family are beaten up, wrongfully imprisoned or abused.

Yet all around the world this is happening to members of God's family and although we say the words 'Our Father' each Sunday, we ignore the cries of our brothers and sisters in need, and we do not live out our beliefs.

The 'Our Father' led Bruce Kent and Muriel Lester to be pacifists, but one does not need to be an absolute pacifist to recognise the dangers of militarism and the arms trade. All those concerned about world mission should be appalled by the huge diversion of resources from the basics such as food, health and education to fuelling the stockpiling of weapons of destruction, and all should be active in campaigning against this massive distortion of the values of the Kingdom.

If saying the Lord's Prayer means anything to us, we should hesitate before saying 'Our Father' and think again, 'Am I be prepared to fulfil the implications of this phrase?'

RELIGION

Help put us on the map for Rudolf's sake.

The one thing Rudolf has wanted to do all his life is read the Psalms. But the only time he actually held a borrowed Bible in his hands he was so overcome he could barely see them through his tears.

At the moment there are no Baptist churches in his country, Albania. Which is why we're asking for your support to help us establish a European Baptist centre in Tirana through *Fund for the Future* and bring encouragement to those like Rudolf.

Fund for the Future is a scheme which exists to fund exciting new projects and partnerships, providing for mission work globally.

Already it's changing lives. For example, in France we're helping to provide education and retreat facilities for young people. Whilst in Nicaragua we plan to buy motorcycles for regional pastors.

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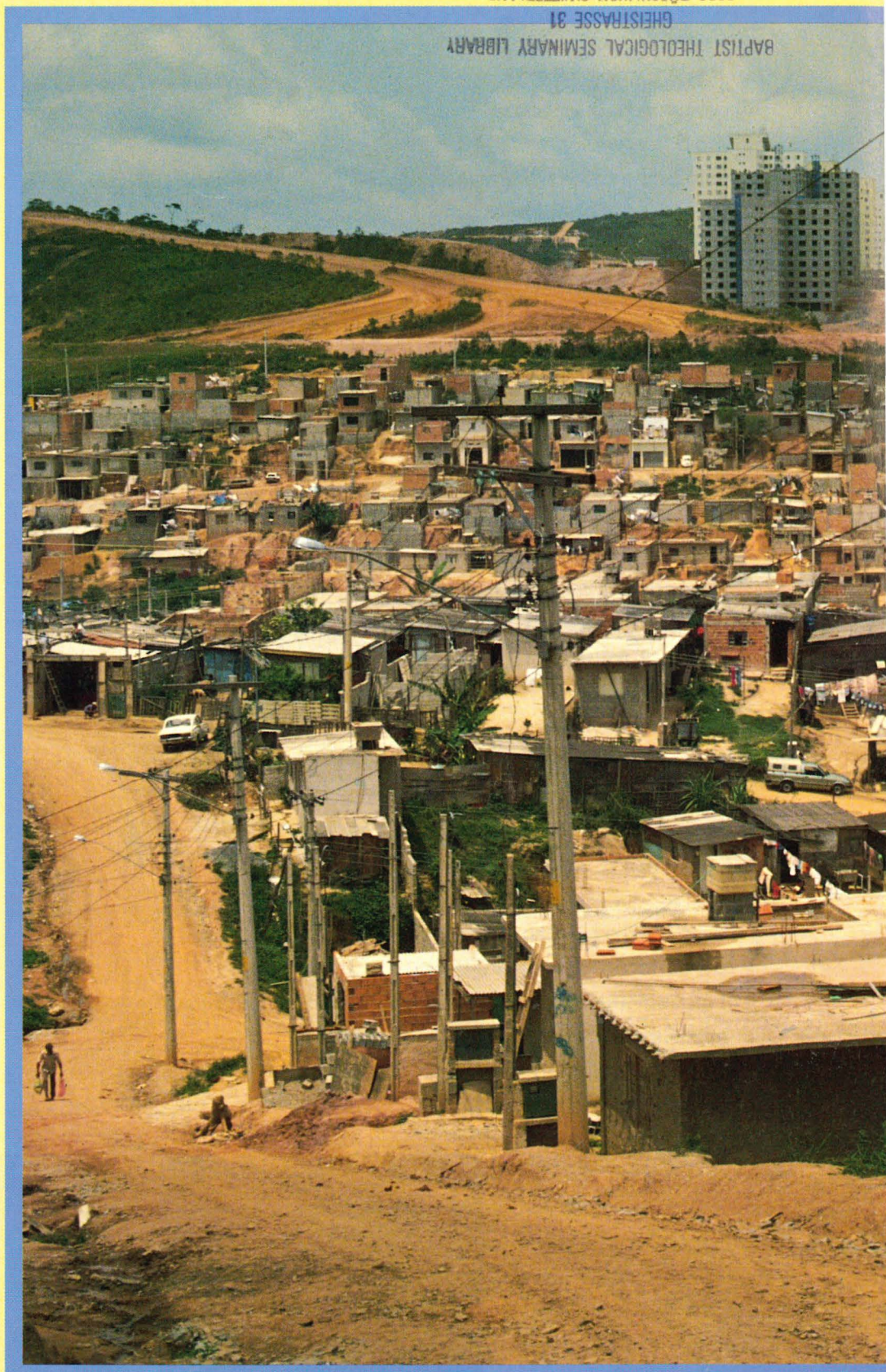
EXPANDING
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AND FEAR
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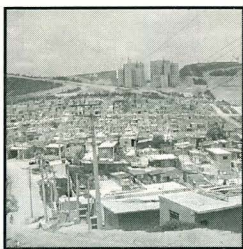
NEWS

THE
CHALLENGE
TO THE
CHURCHES



PLUS DOUBLE TAKE PULL OUT SECTION

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Favela in the growing city of São Paulo, Brazil.

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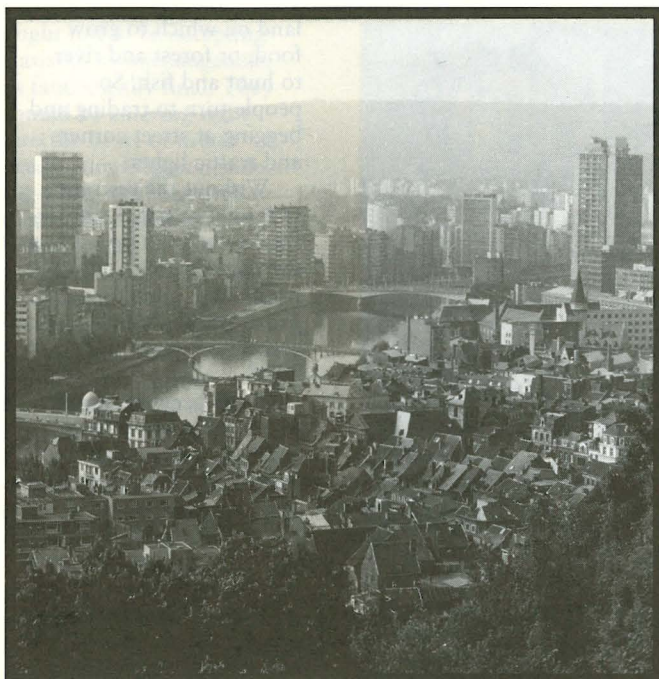
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Modern urbanscape in Liège, Belgium

THE URBAN CHALLENGE TO THE CHURCH

Urbanisation is the great phenomenon of the 20th century. In 1900, 233 million people lived in towns and cities, just 14 per cent of the world's population. Today nearly half of the world's population of 2.6 billion are urban dwellers and it is set to rise to 80 per cent within the next half century.

Such statistics bring out the prophets of doom (or are they realists?) in force. The United Nations is predicting that the 520 million people, who today live in slums, will rise to 1.2 billion by the end of this decade and that they will reach 4 billion by the end of the next century.

Cities also mean pollution. Three quarters of today's urban population breathes dirty air for most of the time.

Crime and cities also seem to go together. The more highly developed the country, the higher the prison population. The United States has the highest rate, 426 prisoners for every 100,000 people, compared with New Zealand which has only 100.

Yet cities can be exciting places of great opportunity. When newcomers from static rural communities and tribal groups arrive in the world's growing cities, they find themselves living alongside others with different traditions, dialects, religions and languages. Their basic assumptions are challenged. They are faced with new ideas and new ways of doing things. So cities can be centres of great creativity.

Wealth is concentrated in the cities. Here are found the banks, stock exchanges, markets, factories and offices, creating a rich élite.

In contrast cities can be centres of devastating poverty, of beggars and street children, as we realise when we look at places like Calcutta and São Paulo. Poverty in the city is worse than in rural areas for the traditional family or tribal structure is not there to turn to in time of crisis. In the city there is no

Cities are not all bad. True, this magazine has a lot to say this month about urban needs and problems. Yet there is a positive side too. Many people find city life liberating. It offers them a multitude of choices in both work and leisure. Compared with small town and rural communities, where everyone knows everyone and nothing is secret, the city allows more privacy.

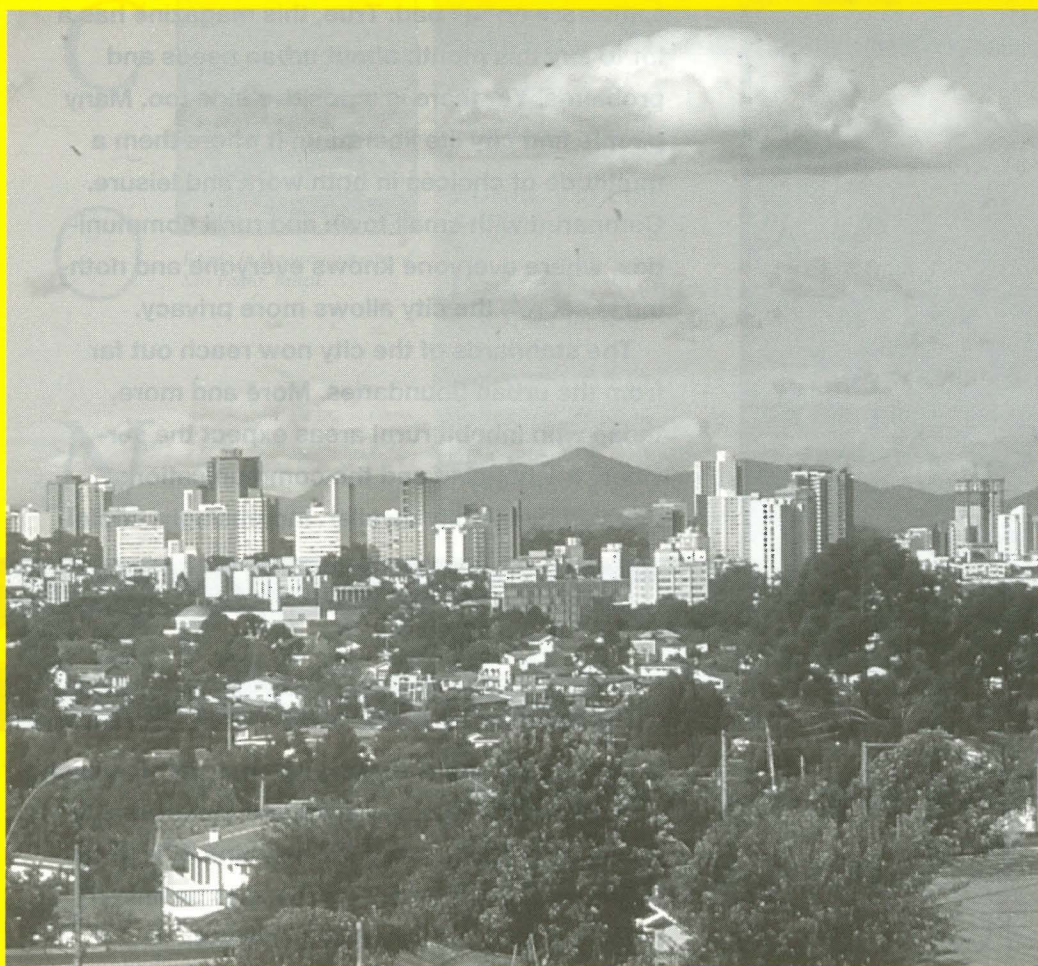
The standards of the city now reach out far from the urban boundaries. More and more, those who inhabit rural areas expect the services, the housing and the communications enjoyed by the city dweller. Increasingly, sociol-

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JULY/AUGUST 93

ogists are talking about the "global city" in which communities, large and small are electronically linked by computer and fax machine. It is possible to work on one continent and to be linked with computers in an office in another.

Even so, we cannot ignore the darker side of urban life - urban decay, violence, the breakdown of community, loneliness, homelessness, unemployment... The cardboard boxes beneath the railway arches, which give shelter to London's homeless are not so different from the favelas of Brazil and the shanty towns of Africa. Although perhaps the favela is a better place to live than the cardboard box. There is community there, a feeling of being together and often a sophisticated system of communication. In one Rio de Janeiro favela messages are broadcast over a loud speaker system from a central point.

Community is what matters and that is what Christians should be about, creating and fostering centres of community where people can feel human again, where they can grow and develop and, most of all, where they can discover their wholeness in Jesus Christ. We should not meekly be accepting the dark doom-laden projections made by those who study statistics. We have a gospel which changes and liberates and that is good news for our cities.



land on which to grow food, or forest and river to hunt and fish. So people turn to trading and begging at street corners and traffic lights.

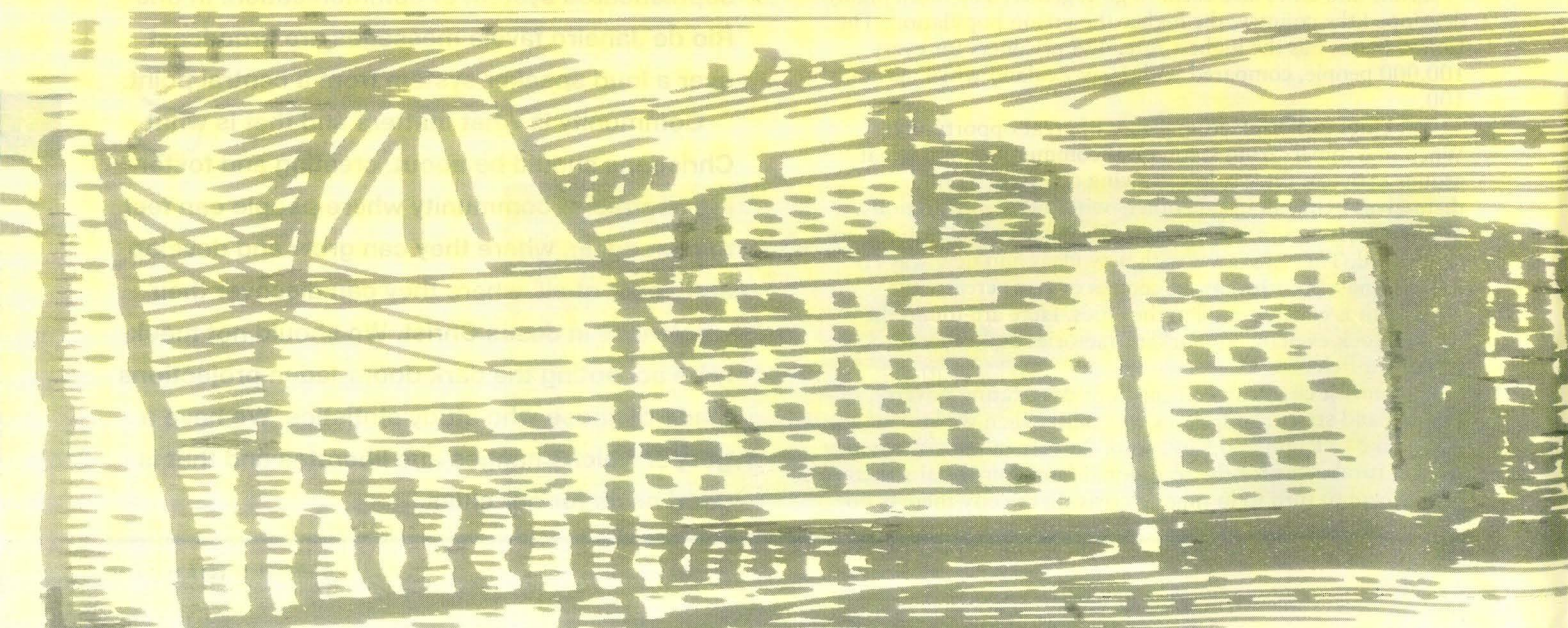
Without the restraints of family or tribal culture the unwary can be led into the sub-cultures of drug-trafficking, addiction and prostitution with its associated crime and AIDS.

It has been estimated that it takes about two years for new-comers to the urban situation to sort out a new pattern of living, to discover a new culture and to decide what groups to join.

This is a two-year opportunity for the churches to evangelise, to offer a centre of community with Christian values to replace the old cultures people have left behind.

More than that, looking at the predictions made about the growth of slum-dwellers, even within the next ten years, a great challenge faces the Church world-wide. Christians

THE URBAN CHALLENGE TO THE CHURCH



ought not to be accepting statistics as unchangeable, as fatalistically final. They should be entering right into the heart of urban needs, standing alongside the poor, working with them, campaigning for a better quality of life.

Yet at least 70 of the world's cities have no Christians or Christian influence. In fact, 90 per cent of concentrated Christian activity is directed at 3,000 of the world's wealthiest cities whilst 3,000 non Christian cities are targeted by a mere nine percent.

What is this saying about our Christian priorities? Are we stuck in a Victorian mind-set which sees mission only as trekking through jungles or canoeing up rivers? There is not much glamour about work in a city slum and most of our church members would rather live in leafy suburbs than in decaying down-town situations. Yet is that where Jesus Christ is waiting for us to join him today?



COUNTRYSIDE FAVELAS

Sprawling clusters of shacks, the familiar "favelas" of Brazil which have long been a symbol of urban poverty, have now begun to appear in the countryside.

Analysts see this as a sign that the rural poor have stopped their massive migration to the urban centres and are now opting to settle in the countryside.

An interesting example of this is around Campos, a city in the interior of Rio de Janeiro state. It is an important centre of sugar and alcohol production which is used as an ingredient of motor fuel in Brazil.

Five rural favelas, which together house 80 per cent of the regions 40,000 sugar cane cutters, are located near Campos. Most inhabitants work for the Campos sugar mills during the cane harvest which extends from May to November. Plantation owners have allocated land for the shantytowns, while the local municipality provided the infrastructure.

"It is not the ideal solution, but it's all we've been able to do given the absolute misery in which the country lives," said Roberto Henriques, the municipal social welfare secretary in Campos.

Previously, during the periods between the sugar cane harvests, the people who now live in the rural favelas wandered up and down the roads between Campos and Rio de Janeiro. Entire families lived on the city pavements. During that time the population of Rio's urban favelas grew considerably.

Traditionally the workers lived on

the haciendas where they were employed, but in the 1970's when the plantation owners were required to pay social benefits the owners chose to rely on seasonal contract workers.

Travessao is a favela about 15kms from Campos. It houses 1,500 families whose earnings average about \$50 a month. Antonio Carlos Pereira da Silva, a 35 year old cane cutter, is one of the founders. During the seven months of the cane cutting season, he finds work for himself and his family, earning up to \$100 a month.

Taking advantage of the opportunity provided by the municipality and the landowners, he built a shack in which he, his wife and their five children live. Although it is less than 40 square metres, it has electricity and water and their children can go to school.

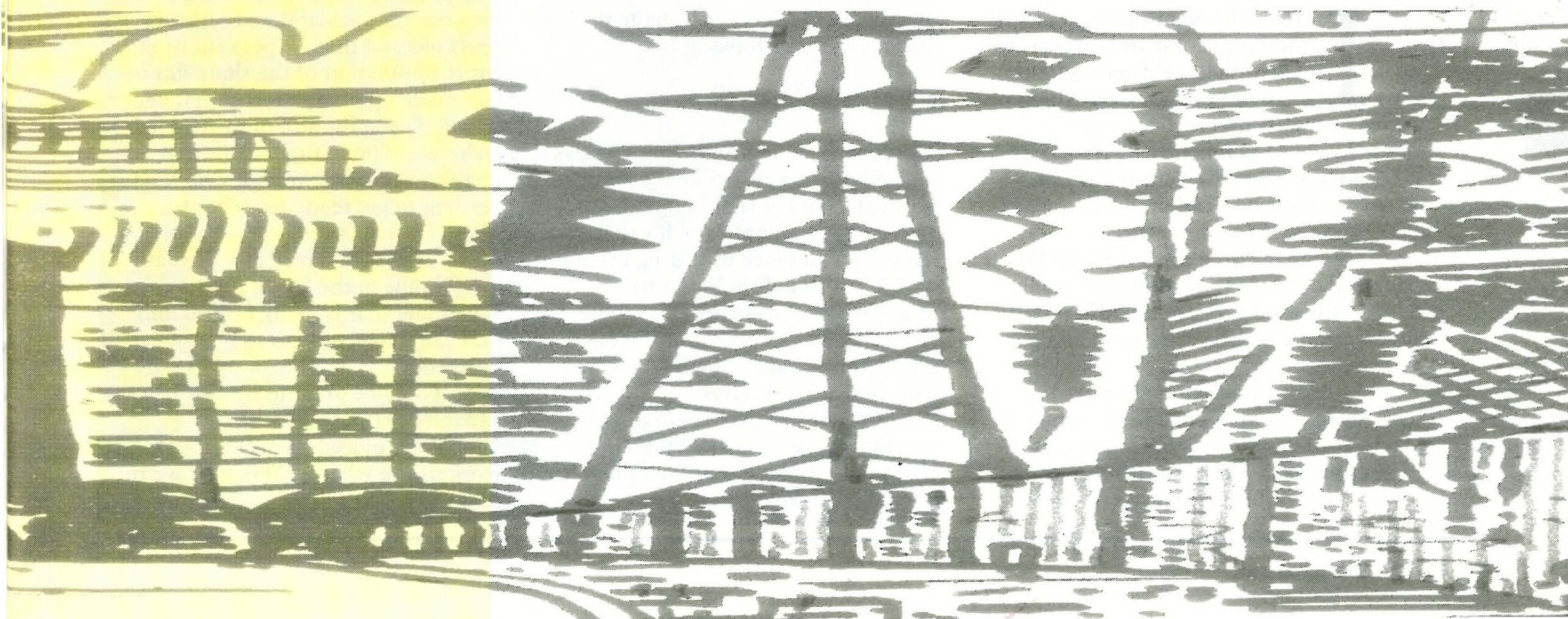
"I have lived in Rio's favelas," he said. "This is a paradise since there isn't as much violence. I hope to be able to raise my children here.

The region's large landowners, who have faced continual crises over the last ten years, also believe the favelas that they helped to build are a "lesser evil."

The mayor of Campos now has another problem to face/ "As living conditions in the countryside become better than those in urban areas, rural communities will face a "reverse migration" in which those who have left return to their place of origin.

Maria Elisa Santos, a 28 year old widow and mother of four, is one of those who has returned. "After they killed my husband there was nothing I could do in Rio. I returned to my mother's house in Campos. Here at least I can cut cane and not die of hunger."

Anyone who has been hungry in Rio and has survived by living off scraps foraged from garbage finds life in Travessao a big step forward.





The whole sequence of events has served to underline the seriousness of the business we're engaged upon and helped to unite the believers and to increase community sympathy for the work we're doing.

PRE-SCHOOL

It is great to be able to report that Georgie's vision and hard work together with the support of a team she's built up around her has made a dream a reality.

There have been 25 children attending every Tuesday and Thursday afternoon from 1.30 until 4.00 pm and the results are getting a very good press in the community. When Sonia, the team member responsible for developing the community contacts and support, went to see the headmistress of the local state primary school, she said that she'd already heard all about it and was thrilled, guaranteeing to give preference to "our" children.

DAVID AND GOLIATH.

Children's day in Brazil, 12 October, is always an opportunity for Churches to make an impact in the local community. This is especially true in such a close packed community as the favela where we are working," reported Stuart and Georgie Christine at the end of last year. Stuart and Georgie are based in the 18 million urban complex of São Paulo

Her only regret was that we could only cater for 25. She wanted us to expand to take twice that number! We hope to expand to two classes with a total of 40 children as from February.

A survey that Stuart carried out with some of the seminary students recently showed that 98 per cent of the shacks in the slum have children between the ages of 0 and seven years old and that 30 per cent of the entire population of the slum was in fact made up of children in that age range! Given the size of the favela we're working in that means that there's over 1,500 kiddies who'll be needing to get ready for school. These facts mean that pre-school offers us a direct entry into virtually every home in the favela offering something that is really needed and that can make a life-time's difference.

It would be great to be able to expand next year because the "harvest is indeed plentiful" but the workers are what we'll need if we're to do this.

Instead of organising an event for children to come to however, we decided that we'd get out onto the streets to show something of the vitality and relevance of the Gospel to as much as the favela as possible. So a Goliath was made, hair, beard and all, and duly paraded through the streets accompanied by a six year old David and a hundred or so of our Sunday School and pre-school kids complete with balloons and banners and bangers!

At three different sites we stopped and re-enacted the victory of young faith over arrogance and strength. What with the decorated cars and the distribution of some

800 leaflets we certainly made the impact we were looking for.

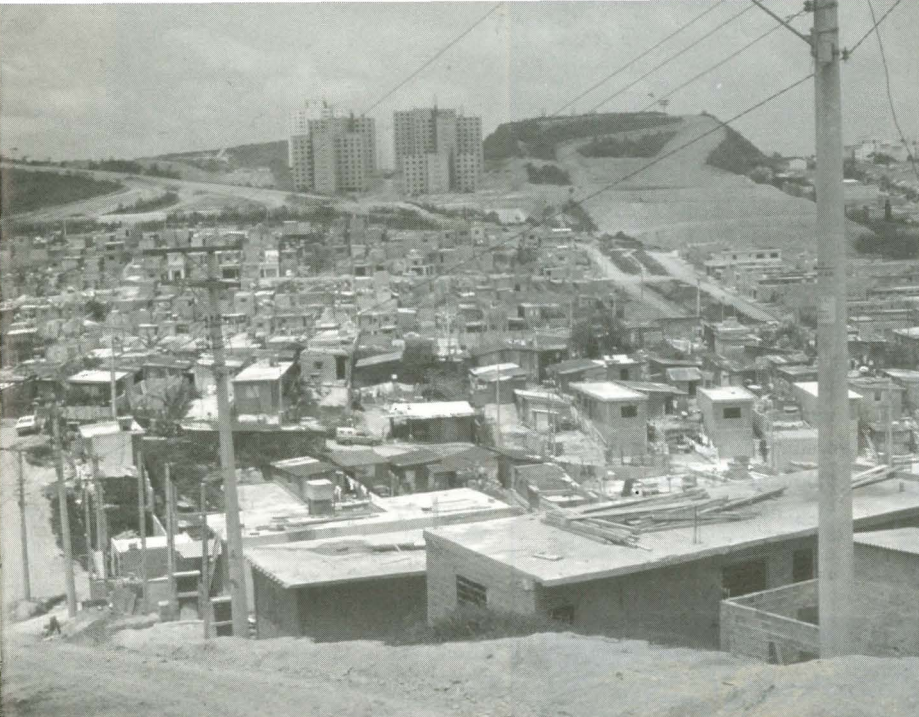
But Goliath strikes back...

Three times in the following 14 days our premises were broken into, once to steal a cooker that had been donated to prepare food for the children and twice by a drug taking "gang" who did their best to wreck the place, throwing around all the pre-school stuff, going to the toilet everywhere and setting fire to some cots that we'd received for a crèche.

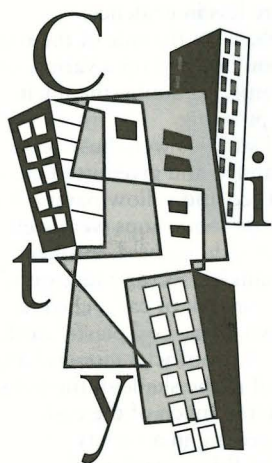
As a result we've begun to build a small house for a caretaker and are on the look out for the right person or couple.

Above:
Favela
children
from
Jardim
Olinda





Above: a São Paulo favela. Right: in the favela Sunday School. Below: Georgie Christine teaching.



IMPACTO URBANO

Stuart and Georgie Christine also report on a new missions venture to be launched jointly by the Missions Department of the Theological Faculty and the São Paulo Home Missions Board.

In Portuguese the letters of the words Impacto Urbano stand for: Urban Missions Initiative for Research, Action, Contact, Training and Consultancy. It certainly loses something in the translation!

We believe that the adoption of this project will allow the churches, the training institutions and the Missions Board to work together in new and mutually beneficial ways.

One aspect is the formation of Front Line Teams composed of students and committed lay people with the aim of planting new churches amongst the poorest and the most wretched groups of folk here in São Paulo - those who live in

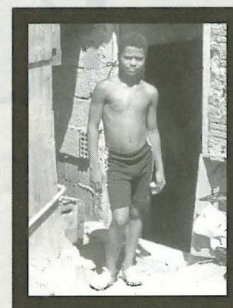


the favelas and those who live in the tenement slums.

Already we have formed four such teams and are looking forward to increasing the number using each new intake of students and involving an increasing number of lay folk who are becoming aware of the work in Jardim Olinda and are coming to us for training in order to set up favela slum work of their own.

The Jardim Olinda favela church had its first three baptisms on Pentecost Sunday. There are a dozen more getting themselves sorted out to follow these three, though lives are often very tangled and it takes time and prayer

ANDRÉ



Remember the Herald just twelve months ago? The cover featured a Brazilian favela home in Jardim Olinda, São Paulo. Stuart Christine has just reminded us of it in a recent letter.

Although André didn't appear in the photo, it was through our contact with him and his attendance at those earliest Sunday meetings that we were able to visit the home and David Pountain was able to take the photo.

He was 13 then and a really nice lad, doing all right at school, good looking and with a nice temperament. I was sorry when a job in a flower shop meant that he was unable to carry on meeting with us on Sundays, but on the other hand it was great that he'd managed to get a job at all.

About July last year he lost the job and joined the crowds of other kids who, for lack of work opportunities, have nothing to do but roam the streets and hang out in the bars. I'd still see him and chat and invite him to come along to one event or another, but he began to get distant and excuse himself saying that his life was getting into too much of a mess.

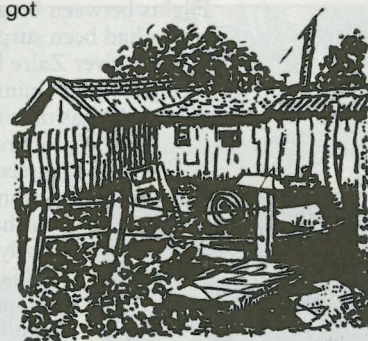
He'd joined up with a street gang. In April, proving himself by robbing bus passengers at gun-point he got nervous and pulled the trigger, killing the Japanese lady in front of him.

It's common for the relations of folk that are murdered to

hire killers to settle accounts and finally they caught up with André. He was shot outside the shack of one of our church members and his body dumped in front of the shack of another.

At 14 years old André's story has finished. We can't rewrite it, though God knows we would if we could and so would the family who lost their mother and so would the family who lost their son.

What we committed ourselves to do, however, with the rest of the team, is to try to set up a work-training and opportunities project for teenage boys. Perhaps we'll call it "Operation André" and perhaps it can offer a post-script of hope to André's story and the stories of countless other André's throughout the São Paulo whose lives end as a blood-stain on the backstreets and alley-ways of favelas and slums.



RETURN TO KINSHASA

where Christians are
worshipping, praying and
listening to the Word
as never before.

Owen Clark returned to the capital of Zaire, in May confessing to "some trepidation." He and Deanna had worked there for a number of years, but they were home when their colleagues were evacuated in September 1991, following looting by soldiers and civilians.

By all accounts the second time round, in January this year, was worse, with more bullets flying and a larger number of people killed, both on the streets and in their homes. When I flew to Brazzaville on May 9 there was uneasy calm in tense Kinshasa.

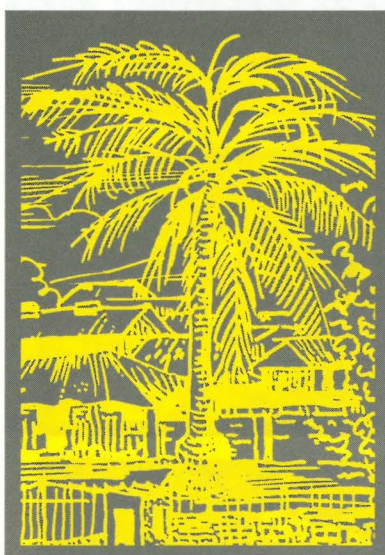
Flights between Brazzaville and Kinshasa had been suspended, so I crossed the river Zaire by ferry in the company of a Guinness representative. He was on a four-day visit

to wrap up an agreement to brew Guinness in Kinshasa. It was a timely reminder of William Carey's argument, in his Enquiry, that if people were prepared to risk crossing oceans for commercial advantage, surely Christians should be prepared to do the same for the

sake of the gospel.

The noise and confusion at Ngobila beach was nothing new, but it was good to be welcomed by Ruth Montacute and Malela, the protocol man for the Baptist Community of the River Zaire (CBFZ).

Ten minutes later, at the CBFZ compound, all was tranquil and much as we had left it. White egrets stalked the grasshoppers in the



coarse grass. Our apartment had hardly changed and all our belongings seemed to be there, though in disarray and dust-covered where they had been thrust into one of the bedrooms. Walls and ceilings were criss-crossed by termite trails, but an effort had been made to clean them off. Familiar pictures were on the walls and the same old carpet on the sitting-room floor.

Gradually, as people came, over the next few days, to welcome me back, I realised they had been making a considerable effort to carry on life and work as normally as possible, in spite of enormous economic difficulties at national and personal level.

Much of the city's industrial and commercial infrastructure had been destroyed. Many Zairian colleagues looked thinner and had harrowing stories to tell, but they remained their usual cheerful, friendly selves. They spoke of continuing armed robbery and insecurity, but again and again they told how God had miraculously protected them.

Kinshasa was in a sorry plight - the streets dusty, with garbage here and there and most of the once fine shops not just boarded, but bricked up with cement blocks and only a

few functioning.

Fewer people were on the streets, particularly from the late afternoon onwards, and buses, lorries and taxis were less in evidence. Nonetheless, on the side of the road, casual vendors held up a variety of wares, some, no doubt, the illicit fruits of pillaging.

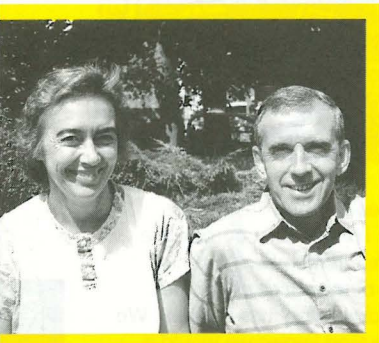
Petrol stations were busy. One had expanded and given itself a coat of bright red and yellow paint. One or two little food shops were well-stocked and doing brisk business.

The banking sector had ground to a halt for lack of cash, cheques being unwelcome and plastic cards unheard of. Unofficial moneychangers, seated in the shade of the trees, had cornered much of the cash market, dealing in a variety of currencies. Prices were mind-blowing and in millions of zaires.

Schoolteachers were being paid two months late and were on strike. So the schools were closed and children at home or on the streets. Others were also behind with their pay but those whose employer was still functioning counted themselves fortunate.

Against this background, on my first Sunday morning back, I went to the French speaking service at the International Protestant Church. With 500 people present the service was lively and joyous, Jesus being worshipped as King of kings and Lord of lords. I gave a greeting and spoke of the prayers of many people on their behalf. At the regular meeting of the youth group afterwards, I was welcomed back and given the occasion to respond. Then soft-drinks, bread-rolls and peanuts were served to the accompaniment of the rhythmic songs of the music group.

Pastor Mengi had started morning prayers each day, except Sunday, from 6.30 to 7.00 am. I went along, on Tuesday. About 20



Deanna and
Owen Clark

Right: older children relaxing when they should be at school.

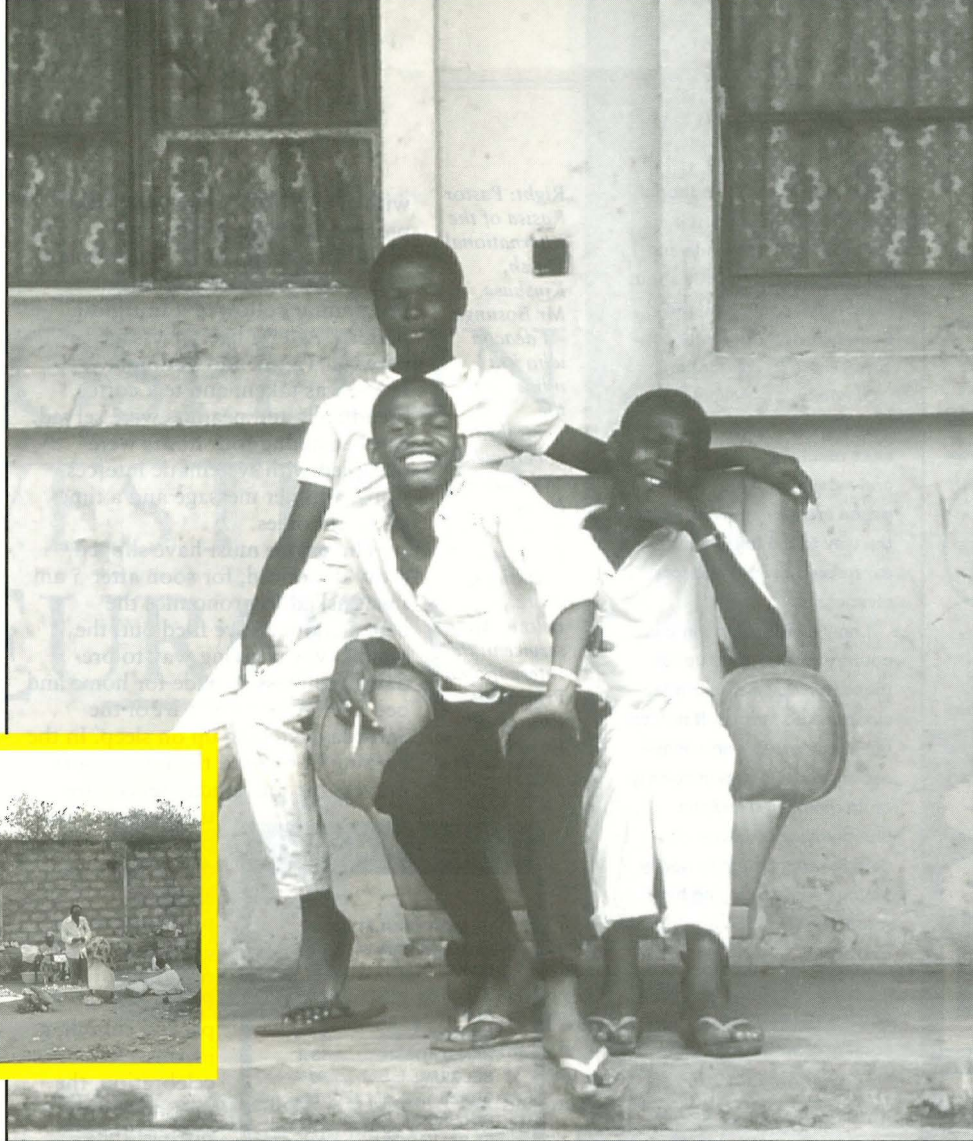
Inset: Trading on the street.

Bottom right: Bishop Bokeleale of the Church of Christ in Zaire (ECZ)

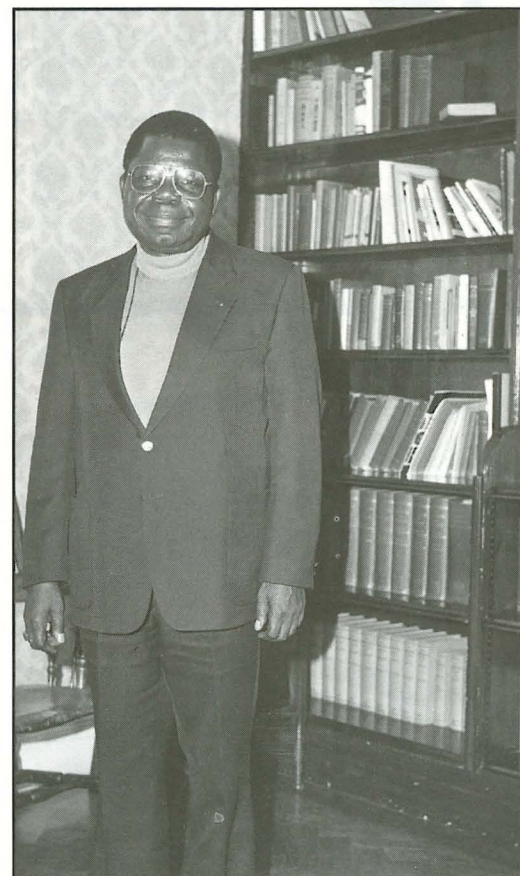
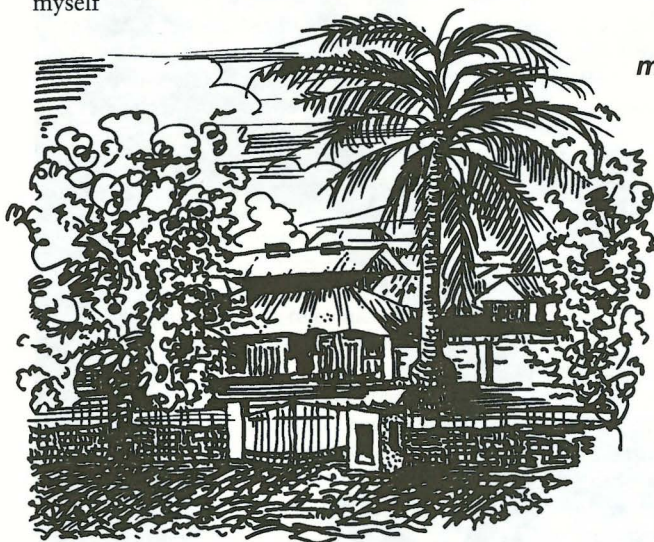
people were present, either living or working in this part of town. The service was conducted in Lingala by one person, with someone else commenting on a Scripture passage. I was told to be ready with a message for Saturday.

The following week, the week before Pentecost, a series of seminars on the person and work of the Holy Spirit were arranged at 4.30 in the afternoon. Again I was warned to get something prepared for Thursday. I got the feeling he did not want me to idle my time away! In fact, about 100 people showed up and they proved well worth while.

Friday was different. A prayer vigil was to be held, starting at nine o'clock at night through until five o'clock in the morning. I fortified myself



What I had been told about the people of God devoting themselves to worship, prayer and the hearing of the Word, in an unprecedented manner, I had discovered to be the plain, unvarnished truth.



Many thanks for the editorial in the "MH" for June. It is excellent that this issue and the editorial is explicitly about justice and peace and the Society's work for these concerns since its foundation.

Of course the gospel is more than liberation, e.g. forgiveness resulting in adoration and service, but justice and peace are stepping stones on the way to the full Christian expression of love and forgiveness.

If only all Christians in this country would stand up for these principles as our missionaries do abroad. If not, we are seen as weak and acquiescing in a two nation society of the employed and the unemployed, let alone condoning reduced aid to needy nations while charging high rates of interest on any loans to them.

Please continue to make the application of the gospel in society clear through examples overseas to help us apply the gospel at home and off church premises

Arthur Grimshaw
Wilmslow
Cheshire

Right: Pastor Kasisa of the International Parish, Kinshasa, Mr Bosunga - a deacon who is a minister in the Tshisekedi government and Pastor Ngoy, Rector of the Protestant Faculties of Zaire.
Below: After service in the International Protestant Church of Kinshasa

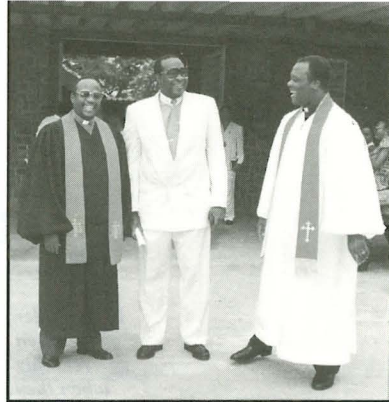
with a couple of hours' sleep and prepared to stick it out.

All five choirs took part, though depleted in number, and the programme followed a liturgical pattern. After a lively message between 11 pm and midnight, a break was taken, and tea, coffee, bread-rolls and peanuts were served. The remaining four hours were occupied with systematic intercessions, another message and a time for testimonies.

The pastor must have slipped away unnoticed, for soon after 5 am I was asked to pronounce the benediction. As we filed out, the night sky was giving way to pre-dawn lightness. I made for home and bed and spent a fair part of the Saturday catching up on sleep. In the evening I prepared the intercessory prayers for the Sunday service for,

true to form, the pastor had decided not to leave me unemployed.

There remained Pentecost - a packed church, a joyous celebration, the message of the birth of the Church from Acts, the prayers of intercession, until the benediction was pronounced by Bishop Bokeleale, the President of the Church of Christ in Zaire. We were not alone. Some of



our Kinshasa pastors told me of packed churches, and the need to hold two consecutive services on a Sunday morning. What I had been told about the people of God devoting themselves to worship, prayer and the hearing of the Word, in an unprecedented manner, I had discovered to be the plain, unvarnished truth.

The strange (or not so strange) thing was that I suddenly realised on that Sunday that I had quite forgotten about being fearful and anxious. I could say with the Psalmist: You have traced my journey and my resting places and

Pentecost - a packed

church, a joyous

celebration of the

message of the birth of

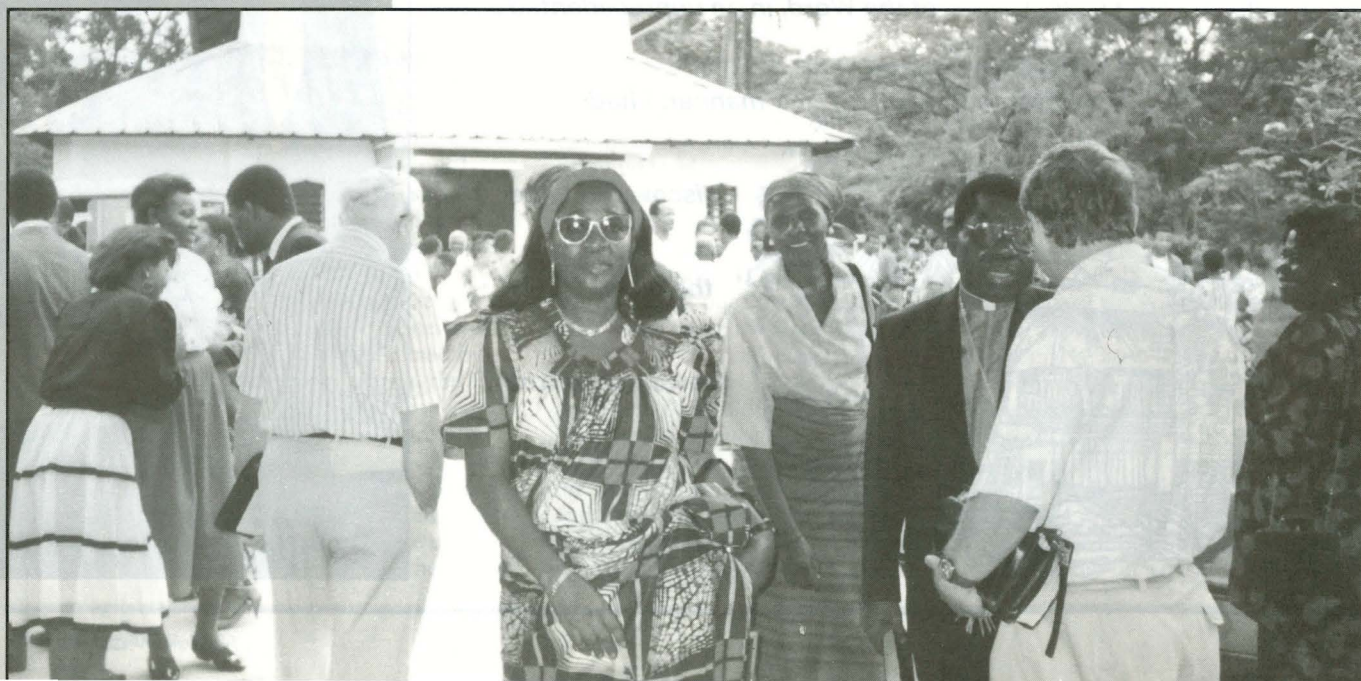
the Church from Acts

are familiar with all my paths. You have kept close guard before me and behind and have spread your hand over me. (Psalm 139: 3 & 5).

INFORMATION

URBAN POPULATIONS IN COUNTRIES WITH BMS LINKS

ALBANIA	35%
ANGOLA	27%
BANGLADESH.....	13%
BELGIUM.....	97%
BRAZIL	75%
BULGARIA	69%
EL SALVADOR	40%
FRANCE	74%
INDIA	27%
INDONESIA	28%
ITALY	68%
NEPAL	9%
NICARAGUA	59%
PORTUGAL	33%
SRI LANKA	21%
THAILAND	27%
UK	92%
ZAIRE	38%
ZIMBABWE.....	27%



THE GOSPEL IN WESTERN EUROPE

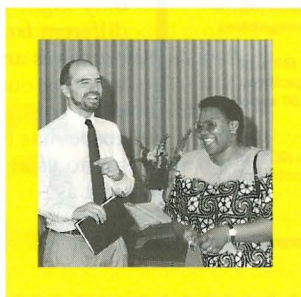
John and Sue Wilson have been working in Bron, a suburb of Lyon, the second city of France, since 1990. Later this year they move to a new location on the outskirts of Paris.

"Broken relationships, isolated individuals, depression and loneliness are just a few of the problems we encounter in our tower block," they say.

Over the last 30 years it has been a joke in our churches that when we think of missionaries we think of people wearing pith helmets. Not only do we know it's not true but now we are beginning to have to rethink about what it means to receive missionaries into our own culture.

During our first placement in France we have had to think through what it means to share the gospel with people who have no immediate physical needs. When people are starving or illiterate or lacking basic medical supplies, it is easier to see how we can begin to share Christ's life with them. But when the only difference between ourselves and the people with whom we are working is that they speak the language better than we do, the question of the gospel's relevance to them becomes much more difficult to define.

The question is no different from the one British churches face, except that with so many more people in church in Britain, the question can lose its urgency because there are enough things to keep us busy



within our own structures.

In the last few years, with only 15 adults attending church and nearly all of these African immigrants, we have begun to discover something of what the gospel has to say to our culture.

The first is that we need to be humble enough to learn from others. The recent change in the BMS's statement of mission is only lacking in that it includes the words "principally beyond the British Isles" retaining the old view of mission as something that happens principally over there! Otherwise the mission statement is clear in the challenge that it brings to us in the West.

No longer are we simply to send people abroad but we should also be receiving people from abroad to work in our culture. The Zairian Christians in our church are not only a testimony to the missionary work of the last 100 years in their country, they also challenge European Christians by their enthusiasm, Biblical knowledge and willingness to apply their faith to the circumstances that confront them. We need to be welcoming some of these people as our leaders, yes, even in Britain.

The second lesson we have learnt is that the gospel is as vital to the rich of this world as to the poor. Whilst it may be true that God first

addresses the poor it must also be remembered that he comes to the sick and not the healthy. Our Western culture is much sicker than parts of the world in which Christ's name is less well known.

It would seem right that mission in Europe should only receive a proportional percentage of the BMS budget, but that should not lead us to minimise the needs of our culture. Broken relationships, isolated individuals, depression and loneliness are just a few of the day-to-day problems we encounter in our tower block. Violence, theft and racial discrimination confront us all too often.

The Asian, African, Eastern European Baptist churches all have greater resources and support than the small, struggling communities of



BMS BOARD OF MANAGEMENT



The new BMS management structure is now beginning to be set in place. At the General Committee meetings, held in Portsmouth last month, the non-executive mem-

bers of the Board of Management were appointed.

The Chairman of the Board, to serve for three years, is the Revd Basil Amey. The Revds David Doonan and Carol Murray were appointed to serve on the Board for three years and the Revd Patrick Baker, Mr Martin Pearse and Mrs Jenny Sugg were appointed for a two year period of service. In addition, the President, Vice-President and Treasurer of the Society will be ex-officio members of the Board.

The Nominations Committee also brought forward the name of the Revd Reg Harvey to serve in the new position of General Director. There were a number of enquiries about the position and in the end nine actually applied.

Reg Harvey, who has been BMS General Secretary for eleven years, is the first of the new executive director appointments. Four other executive directors with responsibility for Finance and Administration, Constituency Support, Missionaries and Operations, will be appointed by the General Committee in September.

From September until the end of the year, the Board will be in planning mode ready to begin work in January 1994.

main-land Western Europe, where the battle between mammon and Jesus Christ is being most fiercely fought. The gospel is relevant to our culture, to the people who live around us. Mission can no longer simply mean sending what we have to people we consider less fortunate than ourselves. It means going

ourselves. There is not much glamour in being a missionary in Britain or France. Today, as Baptist Christians, we need to be going to people who are only slightly different from ourselves and working out what the gospel has to say to us as well as to them.

INFORMATION

THE RISE OF THE URBAN POPULATION

1800 - 50 million people (5% of world) - 1 megacity

1900 - 233 million (14% of world) - 20 megacities

Projection:

2000 - 2,917 million (46.7% of world) - 533 megacities

2050 - 7 billion (80% of world) - 900 megacities, 220 supercities, 80 super-giants

2100 - 9 billion (90% of world) - 15,000 metropolises

STREAMS IN THE DESERT

The new pack for this year's Harvest Appeal containing drama, worship and prayers, children's talk, ideas for harvest displays and more. It costs £5. Please write to Operation Agri/BMM, 19 The Mortons, Laund Road, Huddersfield HD3 3GX for more information

SERVE and EVANGELISE in FRANCE

THE CHRISTIAN COMMUNITY OF RECONCILIATION IN LILLE INVITES YOU TO LIVE IN COMMUNITY AS A VOLUNTEER FOR ONE YEAR OR LONGER

CONTEXT: The Christian Community of Reconciliation in Lille, in the North of France. A community where people live together and welcome in others as well. A Baptist Church with an ecumenical calling.

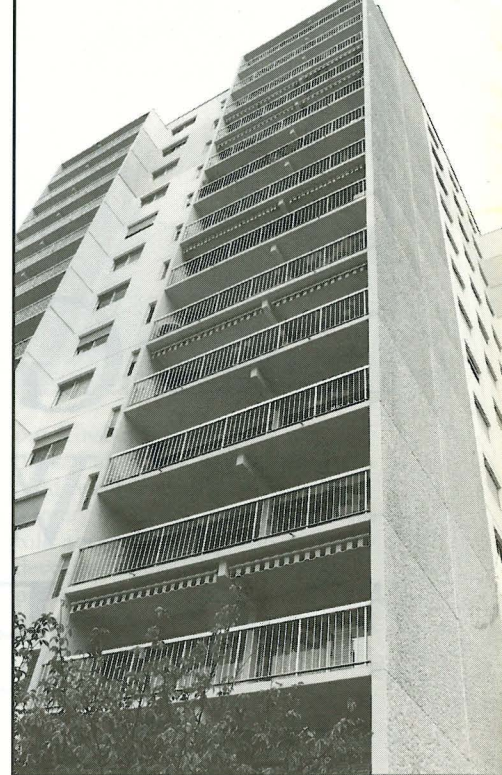
THE CALLING OF THIS COMMUNITY: Taking the very poor into our homes. Evangelising

4 POSSIBILITIES FOR A PERIOD OF ONE YEAR OR MORE:

- ① People to assist in taking in and accompanying the poor, both in the street and in the community houses.
- ② EVANGELISATION team. In the street. Organising concerts. Doing follow-up.
- ③ MUSICIENS: pianist, bass guitar player, keyboard player, percussionist, saxophonist, guitarist, drummer, etc... order to develop further our present musical ministry of praise and outreach.
- ④ Qualified FARMER for the community farm located in Ardeche.

CONDITIONS: Minimal ability to communicate in French. To be a committed, active Christian.

APPLICATION: Write to Christophe BERLY, Communauté Chrétienne de la Réconciliation, 111 rue des Stations, 59800 Lille, France. Tél: (.) 33.20.57.23.19 Fax: (.) 33.20.42.94.22



KEEP AFRICA ON THE AGENDA

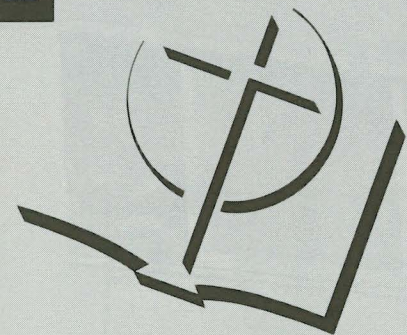
"Don't forget Africa!" that was the plea made by Derek Rumbol, BMS Overseas Secretary for Africa when he reported to the General Committee in Portsmouth last month.

"Keep Africa on the agenda. The press and the public tend to have an attitude of leaving Africa on one side to concentrate on other places," he said. "As far as the world is concerned, Africa is seen as of little strategic value and a place where aid is squandered."

He spoke particularly of Angola, where peace talks have again failed and where one thousand people are killed everyday.

"I was present in Luanda (the capital of Angola) on Palm Sunday and we thought of Jesus weeping as he looked on the city of Jerusalem because the people did not recognise the things that make for peace. We reflected also on the cities of Luanda, Huambo and other towns in Angola as well as in other countries, cities like Kinshasa, Johannesburg, Juba, Belfast, Warrington, Srebrenica and others."

In asking for British Baptists to pray for Africa he said, "The Evangelical Baptist Church of Angola warmly received the greetings of assurance of prayers which I took with me. They pleaded that we should continue to pray for them and keep in touch with them. They, in their turn, sent love and greetings and prayers to Baptists in Britain."





Discussion Starter

1 Where do you live? If you are in a group describe what you see and hear when you wake up in the morning, and look out of your windows.

Whether you are at home or at work during the day describe your environment. List the things you enjoy about living where you do and another list for the drawbacks. If members of the group live/work in quite different situations describe the pluses and minuses of your living/working location to each other. Is there anyone you would like to swap with? Why?

2 Jungle Setting John and Sue Wilson say "Over the last 30 years it has been a joke in our churches that when we think of missionaries we think of people wearing pith helmets." (p11) At BMS we reckon that the majority of our missionaries are working in urban situations and this is probably true for other missionary societies. What can be done to remove the concept of missionaries from a "jungle setting"?

3 "The poor you will always have.." Is it sheer weight of numbers, social concern, or something else that fuels the vision for caring for and educating young children? See Articles "A Baptist Social Centre" (p17) and "David and Goliath .." (p6).

Do you think anything could have been done to prevent the awful chain of events which led up to André's death? (p7). What message would you give the Christines in this situation?

Do not people in rural areas have the same needs? If you are poor, are you "better off" living in a city? See

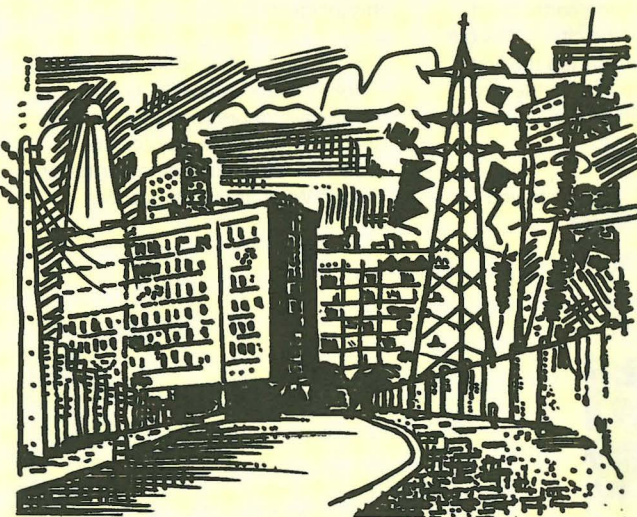
also "The Amity Foundation in China" (p20).

4 Just one cornetto List the differences between the north and the south in Italy (p26). Why do you think the Christian church in the south has flourished in comparison with the north? Do you see any similarities with the church in the UK or any other country that you know well?

5 Serving the community What is a church saying to the community it is situated in by having toddler groups, crèches, homes for the elderly, schools etc? If government funds are lacking, wouldn't these tasks be undertaken just as well by community funded projects or humanitarian organisations?

6 What is normality? Kinshasa is a city in crisis (p8) and yet the churches are packed. Are these two facts related? The majority of people living in Kinshasa would be first generation city dwellers, who have come from their tribes and communities. Is the church here replacing the lost sense of community? Or is it something more?

7 And finally ..What can cities and communities teach churches? What can the church say to your community?



DDOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Double Take

Bible Study



Genesis 4 : 8 - 17; Genesis 11 : 1 - 9; Revelation 21 : 1 - 27

With 92% of the UK population living in urban areas, it is likely that most of the Herald's readership is urban. How do you feel about where you live? Do you love it or hate it? Or perhaps you don't care too much.

It is tempting to get a very negative approach to cities in Scripture. We'll have a look at some of the passages behind this viewpoint, and then turn to something completely different.

Genesis 4 : 8 - 17

We do not know why Cain's gift was rejected by God; we can only hazard a guess. It has been suggested that God was not looking so much at what they brought, but the attitude of heart in which they brought it. Abel came in the right attitude : Cain did not. Anyway, Cain's reaction was one of unbridled anger and bitterness, and after murdering his brother and remaining unrepentant Cain was cursed by God and banished to the life of a wanderer (the land of Nod means literally land of wandering or flight.) It was here he built a city, named after his son Enoch, the first mention of a city in the Bible.

A Christian leader is quoted as saying "God created the earth, but it was man who made the city; it was out of rebellion that Cain started the first city and ever since that time the city has been a reflection of man's evil and fallenness."

What does such a view say to you

about people who opt to live and work in cities?

Do cities conjure up the idea of rebelliousness to you?

Do you think this pattern of thinking is responsible for the church's limited impact in cities?

What would you have said to Stuart and Georgie Christine after their premises had been burgled and desecrated three times? (p6)

Genesis 11 : 1 - 9

Rebellion was followed by arrogance and pride.

The next reference to a city in the Bible is to Babel.

What were the motives for building a city in this location?

Why did God intervene?

What happened then? Put yourself in the mind of someone who contributed to the building of the tower, and was subsequently scattered. Describe how you felt.

What New Testament event reversed this incident?

The Wilsons in their article say (p11) "Broken relationships, isolated individuals, depression and loneliness are just a few of the day-to-day problems we encounter in our tower block." What are the similarities

between this tower block in Bron to the tower of Babel ?

Most of this so far has been quite bleak. But fortunately the Bible reveals the entire plan of redemption for the whole of creation, which includes cities:

Revelation 21 : 1- 27

History ends in a city, the new Jerusalem.

What are the characteristics of this city?

Why has God prepared it for us ?

How does the picture in Rev. 21 of the new Jerusalem give us a greater clarity of how the whole story was meant to begin ?

Given that urbanisation is happening more and more on our planet, what does this passage say about God's purposes for all of human history ?



ACTION POINTS

We are all part of a community, perhaps several, if we take the dictionary's alternative meaning of "a group of people having cultural, religious, ethnic or other characteristics in common". But what is the level of our commitment and involvement to our church community, our geographical community and any others we can name?

1 How does your church seek to reach out in your city or community? Do you have any of the following: mother and toddler groups, playgroup, nursery, teenage contact, young mother's group, elderly ladies group, or men's group? Ask the leader of this (these) group(s) to write out a list of all the unchurched contacts that come into your church through these activities or organisations. How could you as a church do more to befriend these people and share your faith with them?

2 On a personal level, or in a group make a list of all the activities in which you are involved that are church based. Make a similar list of all your out-of-church activities. If you are in a group share your lists with each other and learn about each other's interests. On a personal level, which is the longer? Does the balance need to be redressed?

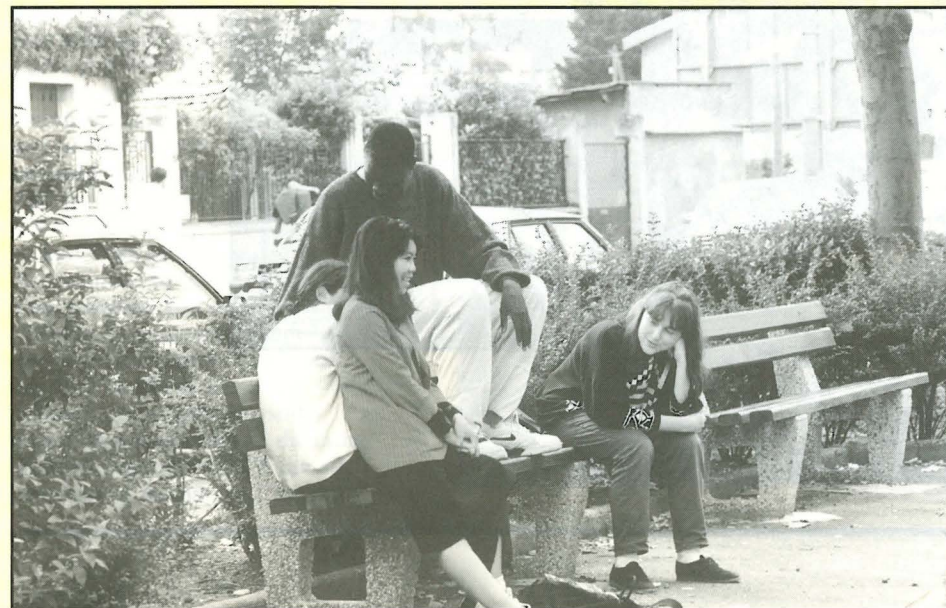
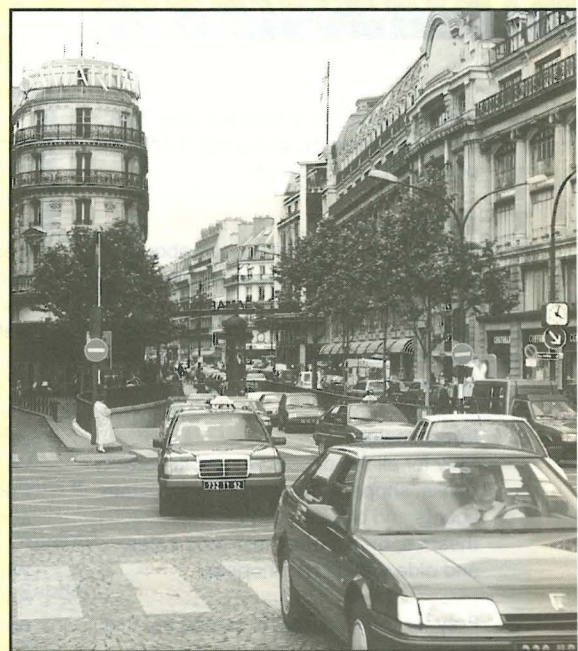
3 Take time to make a list of obvious needs in your community. They may be quite far-reaching from somewhere for young people to go to in an evening, to a community centre for elderly or disabled, a drop-in place for the unemployed, or a baby sitting circle. Can you help?

4 As a church think about adopting a project with practical applications which will benefit both you as a church and people in your community. It could be helping the homeless, victims of crime, after-school child-minding, helping people who need transport to church or say, hospital. It could also be getting involved with CARE providing a safe home for a young single mother who otherwise would have her pregnancy terminated, or joining the Samaritans, Relate, or Cruse, or helping with debt or pre marriage counselling.

CARE (Christian Action Research and Education), 53 Romney Street, London, SW1P 3RF. Tel. 071-233-0455.

Above:
Parisien
traffic.

Below:
young
people in
Bron, Lyon,
France



Double Take

Worship

Singly or as a group hold a prayer walk in your community. Stopping at different points to pray for people.

Thanksgiving

Thank God for all that is good about where you live, be it city or smaller community.

Give thanks for all the people you meet regularly and occasionally.

Intercession

Pray for all the people who work here: in banks, shops, factories, schools, estate agents and offices. Also cinemas, theatres, restaurants, fast-food cafes, and olde worlde tea shoppes.

Pray for the work that is carried on, that godly standards of honesty, decency and truth may prevail.

Pray for the well-heeled and the down-and-outs.

Pray against the forces of evil that can hold individuals and groups in their power, through drink, drugs, gambling, occult activity, violence or disobedience to God, with all the ensuing wrecked lives and family breakdowns. In Jesus' name pray against the strongholds that power pornography, vice, hatred and anarchy. Pray for the individuals caught in these traps that the power and the love of God might set them free.

Reading Suggestions

IS THERE A GOSPEL FOR THE RICH?

The Christian in a Capitalist World
Richard Harries. PB £7.99. HB £12.99.
Published by Mowbrays

Richard Harries takes the reader through the Church's response to questions about possessions through the ages, and looks at the creation of wealth, the market economy, stocks and shares, investors, employees, in his search for a Gospel for the rich as well as the poor.

STAND UP AND BE COUNTED

(the CARE handbook)

edited by Luke Whitcomb and Nigel Williams.

Price £6.99 Available from CARE, address on page 5

WILD HOPE

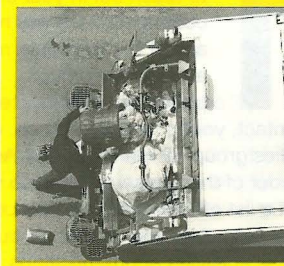
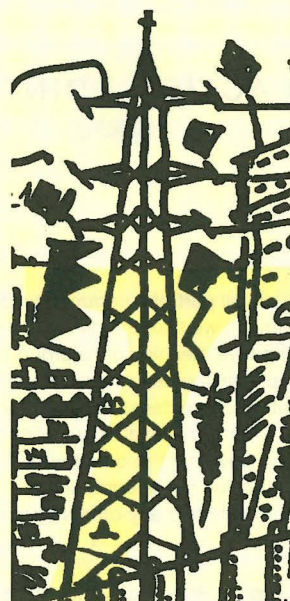
A wake-up call to the challenges and opportunities of the 21st century, by Tom Sine. £8.99. Pub. Monarch.

Business through the eyes of faith by Richard Chewning, John W Eby, Shirley J Roels. Pub Apollos Books £7.95.

Write a short drama sketch based on the children's story of "The town mouse and the country mouse." Imagine how churches in cities see the grass is greener on the other side ie in rural locations and vice versa.

Ideas and suggestions for songs and hymns.

City, O city, O city of God. SHF 55.



Come walk with me round the walls of the city. SHF 72.

Glorious things of you are spoken BPW 480.

I have built in my people a temple. SHF 193.

Jesus Christ is waiting, waiting in the streets. BPW 534

There's a city to build. SHF 539.

BPW = Baptist Praise and Worship

SHF = Songs and Hymns of fellowship



A BAPTIST SOCIAL CENTRE

The BMS may have just signed a partnership agreement with Baptists in Portugal, but links with Portuguese Baptists go back a long way as retired missionaries, Jim and Pep Grenfell, remembered when they took a short holiday in Portugal. They visited the Baptist church in Cacém where their friend Sergio Felizaro is Pastor.

"Sergio and his wife Ofelia were our colleagues in Angola where they worked at Kibokolo and Bembe before 1961 as teachers and missionaries of the BMS."

Cacém is a rapidly growing town about 30 minutes by train from Lisbon on the Sintra line. Throughout the day trains run every 16 minutes with extras during the rush hours to cope with commuters who work in Lisbon.

Since 1975 the population has risen from 12,000 to 80,000 and is still growing. New apartment blocks and housing developments have transformed a sleepy country town into a busy bustling new town. The development is impressive, but as in new towns anywhere in the world, social problems have multiplied.

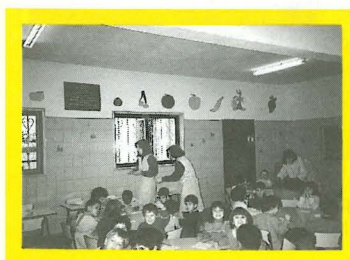
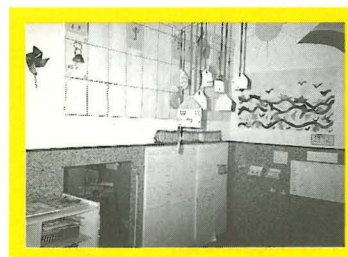
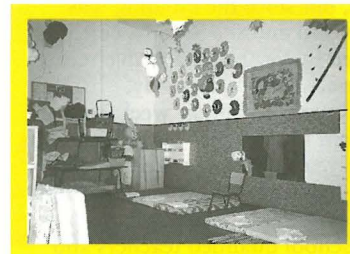
After the BMS work was disrupted because of the Angolan war in 1961 Sergio and Ofelia returned to Portugal and following a period of unemployment and considerable hardship Sergio managed to find work in a bank. However, he continued to serve the church as a lay preacher and studied for the ministry as a part-time student and was eventually ordained. He still works at the bank but every moment of free time is spent pastoring the church and directing the social centre. In 1975 the 60 members of the Baptist Church of

Cacém invited him to be their part time pastor, for they could not afford a full time minister, and Sergio accepted the call.

The church now has 126 members and is a thriving, praying and caring fellowship with an effective ministry to a wide community. The Sunday and weekday services are typical of Baptist churches in many countries, with prayer meetings, evangelistic and worship services and an all age Sunday school every Sunday morning.

During the past ten years, six young men from the Cacém church have gone into the ministry and are now serving churches in other parts of Portugal.

However, in one respect, the Cacém church is not typical. As the



Children enjoying the care and facilities of the Social Centre.



Left : crèche children.

Below right: Sergio and Ofelia outside the Social Centre.

town grew and social problems were on the increase, Sergio had a vision, which. He felt there was room on the land on which the church stood to build a social centre and still leave room for a children's playground.

The idea was new. Some said a pastor's job is to pray and preach and not to be side-tracked into social activity. But Sergio told them that as a missionary in Angola he had seen how effective the educational and medical work of the BMS had been. It had prepared the way and sown the seed of the Gospel. Soon the members of the Cacém church shared his vision and set about raising the money to build.

The Baptists of Cacém have been serving many of the needs of the community during the past few years, but since the building was completed and the Social Centre opened in 1990 they are able to do this much more effectively.

For five days every week 100 children from babies of three months to six years old are looked after from 8.30 in the morning until 4.00 in the afternoon. In the crèche and play-school qualified teachers and child-minders look after the children in excellent class rooms. There is a well-equipped kitchen and good food is provided by trained cooks. In the crèche and dormitories cots and mattresses are available at siesta time. The laundry and toilet facilities are of a high standard. A doctor, who is a member of the church, visits the Centre to give advice to the staff and the parents. The children are happy and well looked after.

Altogether with teachers, child-minders, cooks, kitchen helpers and office staff the Social Centre employs 30 full time workers. A church with only 126 members could not support such a venture from its own resources but the Centre is on a sound financial basis.

The parents who leave their children have to pay, but they pay according to their means. There is a scale of charges, which is on prominent display in the office, with seven grades dependent on the income and commitments of the parents. All is administered most efficiently. Parents have to produce

their pay slips and rent books before their children are enrolled so that the fees can be determined. In this way those who can afford to pay the top rate help subsidise those who can pay very little or nothing.

There is already a long waiting list of parents eager to put their children into the Baptist Social Centre for it serves the whole community. The children may be from Protestant or Catholic homes and there are even a few whose parents are Hindu immigrants who moved to Portugal from Goa via Mozambique.

"We have an open door policy but we do sow the seeds of the Gospel," said Sergio.

"The parents respond to special events put on by the church at Christmas and Easter in which the children participate and we tell them the story of Jesus."

In addition to the work amongst the children and their parents every day 30 senior citizens are accommodated in another part of the Centre and given a very fine midday meal. We joined them and enjoyed good

Portuguese soup followed by an excellent fish dish and a cooked apple for sweet. Ofelia works with these people every day helping them with occupational therapy and holding a fellowship for them once a week.

While we were having our lunch we met up with another friend and former colleague Guilherme Ribeiro Neves, the brother-in-law of Sergio, who had just arrived from the

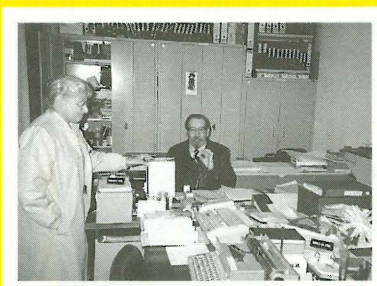
hospital where he had been for a periodic check-up. Guilherme, or Bill as we call him, and his wife Sonia worked with us at San Salvador (Mbanz'e Kongo) from 1954 until 1961.

In those days he was also a BMS missionary teacher. In those few years he transformed the educational work of the mission. When he started it was almost none existent, but by 1961 over 1,500 children were receiving primary education in the new Central School at San Salvador and in a dozen Rural Schools.

Now at 67, Bill, a very sick man following three heart attacks and with a pace-maker, is still working



S O C I A L C E N T R E



Pep Grenfell talking to former colleague in Angola, Bill Neves.

"Having no pension it is necessary for him to learn what little he can. He travels each day to help in the Social Centre. It's hard going but he enjoys being useful."

for the church. Having no pension it is necessary for him to earn what little he can, so he travels each day for an hour by bus and train to help in the office at the Social Centre in Cacém. It's hard going but he enjoys being useful.

He looks back on his time with the BMS as being some of his happiest years and like all good school-masters is proud to hear that his boys and girls have done so well. Alvaro Rodrigues the present General Secretary of the Evangelical Baptist Church of Angola, and João and Nora Matwawana who have had fine ministries in Angola, Zaire and Canada are amongst the many Angolans who always speak with



gratitude that they got their early schooling from Bill Neves.

In the afternoon Sergio took us to visit a large house which the church has now acquired for their next project. They are aiming to equip and run a Home for the Elderly, and have faith that the funds will be raised. They plan a home which will provide accommodation for 30 people. We were impressed and excited by all we saw during our brief visit to the Centro Social Baptista in Cacém and thrilled to see what God is doing through our friends.

When a Link-Up is made, each church in the group receives a certificate. Listed on the certificate are the things the church and the Link-Up missionary will do like, support in prayer and giving; contact and taking part in Link-Up visits; sharing news and prayer needs.

How do you maintain contact? How does the missionary maintain contact?

THE MISSIONARY

There are two types of Prayer/News letters which missionaries may write:

1 - Prayer/News letter. Each church in the Link-Up group receives five copies of these from their Link-Up Contact person.

2 - Link Letter. Again Link-Up churches receive five copies. It's important for churches to recognise the confidential material some Link Letters contain. They are not meant for wider circulation.

THE CHURCHES

A few suggestions about letters:

1 - News is important. Yes missionaries do have the BBC World Service, but extra details and comments are helpful.

2 - Send a copy of your church magazine; your missionary wants to know about you.

3 - Don't forget those special events from sport to Spring Harvest.

4 - If you have interests in common, share them.

5 - Birthdays are important.

6 - Use their last Prayer/Link letter. Have you got questions; were parts helpful; are their links between the churches in their country and your church...?

OTHER CONTACT

What about the occasional cassette or video (check they have the same system) of a service or an event?

REMEMBER

Post to some countries is not always dependable and often takes a long time.

Check that any packages you wish to send will not cause problems with the customs authorities.

World MISSION Link

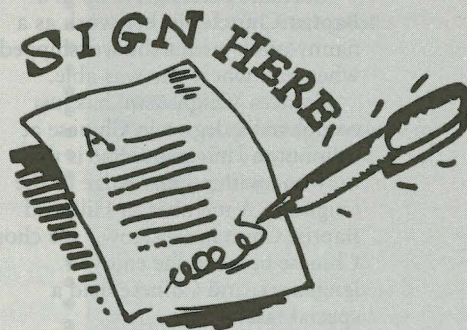
Your Link-Up missionary has seven Link-Up groups, that could mean a lot of letters. They are grateful to receive them and do look forward to receiving them, but replying personally to each letter is not always possible. Most missionaries have other ways of saying thank you.

SIGNING ON

Has your Link-Up missionary signed the Link-Up certificate? Remember that they do this when they visit. Some groups organise special signing events.



We would like to know any good or creative ideas you have which make your Link work! Send them to: WML, BMS, P O Box 49, Didcot, Oxon OX11 8XA



The
foundation
is trying to counter
the trend of the brain drain
from the rural areas
to the cities.....

THE AMITY FOUNDATION IN CHINA



Five Christian teachers of English as a Foreign Language leave in July to work through the Amity Foundation in different parts of China. They will be joining teachers from other parts of the world for a month of orientation and language study at Dali before going to the city or town where they have been placed, initially for a period of two years. Among this group are the first Baptists from Britain to get involved in this work which started in a small way eight years ago.

Fiona Jeffcoat actually hails from New Zealand, but while in the UK attended St Andrew's Baptist Church in Scotland.

Lorraine Peters grew up in a Baptist Church but her work as a nanny often meant she worshipped when and where she was able.

Frances Weightman, has just completed a degree in Chinese at Edinburgh University. She is the only one with a knowledge of the language. A member of Hillhead Baptist Church, Glasgow, she chose Chinese because she enjoyed languages, and Chinese held a special fascination.

Steven McPake and Geoff Hamilton complete this year's recruits sponsored by the British Amity Group.

They all met up for a week of

preparation at Carberry Tower, Musselburgh, after Easter along with five teachers from Sweden, two from Norway, one from Germany and two Britons going to China with other organisations.

The British Amity Group is an ecumenical group comprising BMS, Church of Scotland, Church Missionary Society, Methodist Church Overseas Division, Presbyterian Church of Ireland, Quaker Peace and Service, United Reformed Church and United Society for the Propagation of the Gospel. The group is responsible for recruiting, selecting, preparing and supporting the teachers throughout their time in China.

Of the eleven teachers supported

during the past year, four will shortly be returning to the UK having completed their two years. From time to time some teachers choose to extend their contracts to three or even four years.

With these five new teachers, there will be twelve teachers sponsored by the British group during the coming year among the 80 or so teachers from around the world.

The Amity Foundation is a Chinese Protestant organisation founded to improve the lot of some of the Chinese people. There are five different strands to the programme. The teachers programme is the one which makes most use of expatriate help. The Chinese office in Nanjing arranges the placements of teachers and also sees to their care.

At first, teachers were placed in key institutions but now it is policy to send people to teacher training institutions in poorer, more rural areas where training establishments are being starved of funds and where the status of the teacher is considered to be very low. These are often peopled by students whose scores were too low to get to University.

Didcot. The role of the foreign Amity teachers is potentially constructive, providing motivation for the teaching profession, crossing



Other aspects of the Amity work include a medical health training programme training village health workers on a one year course. There is no funding from the government for health training.

Although in the big cities there are very high health standards with institutions providing high technology equipment, this does not reach into the rural areas and many parts of the country suffer from a lack of equipment. Workers are not paid and not properly trained either. They obtain their pay from patient fees and sale of medicines.



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cultural boundaries and making a significant contribution to the educational development of the country.

Amity hope to be involved in six to eight different colleges in the more remote areas from this summer instead of some of the better known ones. These placements will still be a sizeable town or city, but the teachers, who are usually placed in pairs, may be the only foreigners in town. This policy will impinge on recruitment since the Amity group will be looking for those who can face the challenges of this type of placement.

The foundation is trying to counter the trend of the brain-drain from the rural areas to the cities, and has resisted attempts to make commercial use of Amity teachers. They do still, however, believe in the efficacy of teachers being placed in urban areas because they can challenge false notions of the capitalistic west to which Chinese young people are increasingly inclining. They attempt to stand for democratisation, not only by what they teach but by who they are and how they approach their life and work serving the periphery of Chinese society.

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This can often lead to over-medication in order to provide the salaries of health workers.

The social programme often involves community based rehabilitation such as enabling blind children to cope in ordinary schools. The agriculture/rural development programme involves projects in poor areas often related to irrigation programmes. The Christoffel Blinden Mission sponsors courses for rural doctors to be trained in cataract surgery and to be able to diagnose common eye diseases.

NEEDED OVERSEAS

ANGOLA

Doctor for Community Health Programme

BRAZIL

Church based community/social workers.

Nurse for training nurses.

Pastors to work in deprived inner-city areas where church planting, evangelism and community work with a bias to the poor go hand in hand.

BULGARIA

Experienced pastor for pastoral and evangelistic work and training of leaders, with experience of church strategy and administration. Five year appointment.

CHINA

TEFL teachers to work with Amity Foundation from July 1994.

EASTERN EUROPE

Those equipped for theological education and for training youth workers.

INDIA

Volunteer teacher of Western music.

INDONESIA

Couple for theological and discipleship training for 1995 or 1996

NEPAL

Teachers, Engineers, Doctors, Surgeons, Nurses, Development workers, Admin personnel

NICARAGUA

Doctor - speciality in Anaesthetics, Ophthalmology or Neurology.

SRI LANKA

One minister or ministerial couple (long term)

ZIMBABWE

Minister or ministerial couple for training of lay leaders and church planting.

If you think God is calling you to serve in any of these ways please write to Janet Claxton, BMS, PO Box 49, Didcot, Oxon OX11 8XA

Happiness lies more in giving than receiving. Acts 20:35

LOVING GOD,

EVER GIVING OF YOURSELF TO US

THROUGH YOUR SON,

TEACH US HOW TO GIVE,

SACRIFICIALLY,

PAINFULLY,

LOVINGLY,

NOT AS AN AFTERTHOUGHT,

WHEN WE HAVE PAID ALL OUR BILLS,

BUT AS PART

OF OUR JOYFUL COMMITMENT

TO YOU AND YOUR KINGDOM.

CALL TO PRAYER

WEEK
30

July 25-31
THAILAND
BMS missionaries in Thailand Geoff and Chris Bland, are on

Home Assignment. We pray that this may be a time of refreshment, as they find time to relax, and of inspiration and encouragement as they renew contacts with churches in the UK.

Last year, Geoff produced a book on Matthew's Gospel intended for church elders. However, it has been used regularly for teaching in the village of Na Sing, where previously there were no Christians.

Geoff says, "Please remember to pray for the brothers and sisters in the Thai church. They are such a tiny minority in that Buddhist country and often feel isolated and weak."

When the Blands return to Thailand they will be based in Bangkok to work in the Institute of Theology. Jacqui Wells returns this month to work with the Karen.

WEEK
31

August 1-7
SECONDMENTS
A number of BMS missionaries, unable to work for the time

being in Zaire, have been seconded to work with other mission agencies in Africa. Some of them are now beginning to write of their new locations.

Alan and Ruth Wood are working at an SIM mission hospital in Galmi, in the sub-Saharan country of Niger. "The medical team try to show Christ's love by their caring attitude and high standards of treatment for all, whether rich or poor."

Dr Helen Johnston is in Sierra Leone working with the European Baptist Mission at the Samu Baptist Health Centre, Kassiri. She says, "I hope to spend time on basic education/teaching as many of our staff have vast experience but poor knowledge."

Mark and Andrea Hotchkin, still doing further training in Belgium, have visited their future location, with the Leprosy Mission, in Guinea. They say, "We are sure that this is the right place for us to be and work."

WEEK
32

August 8-14
SOUTHERN AFRICA
The Baptist Youth World Conference starts in Harare on

August 11 and many young people from BMS partner countries will be there. We pray that this may be a time of inspiration, particularly for those young people from Africa.

BMS is strengthening links with Southern Africa in a variety of ways. Dr Suzanne Roberts, formerly of Bangladesh, is now working with ACRIS, a community health group in Mozambique. She writes, "I feel very privileged to be working with them. Pray that I may be sensitive to the culture and to different ways of working, both in the church and in health care, and that as the project is set up, we may all be sensitive to the concerns and needs of each local area we serve."

Steve and Pam Seymour are hoping to do aid work in Zimbabwe, but they are finding it difficult to obtain a visa.

WEEK
33

August 15-21
INTERNATIONAL
NEPAL
FELLOWSHIP
About 130 mission-

aries from 15 countries work with INF in Nepal. BMS has three workers with INF - Sue Frame and Chris and Alison Rudall.

Sue has been in Nepal now for two years. Based at Burtibang she works in a community health programme. "The programme aims to direct its work towards vulnerable groups of the society including women, children and underprivileged communities and to work in such a way that the health improvements are sustainable beyond the life of the programme."

Chris and Alison Rudall have completed the basic language and orientation course. "We are both pressing on with language study but find progress slow. A comfortable level of communication seems a long way off."

WEEK
34

August 22-28
BRAZIL: MATO
GROSSO AND
MATO GROSSO DO
SUL Tim and Rosimar

Deller are doing church planting work in Agua Boa, Mato Grosso and have not been finding the work easy. Some Presbyterians who were worshipping in the church have left to plant a church of their own. This has "led to a lot of unwelcome rivalry as families, brothers and sisters in Christ are being pushed and pulled in all directions. We pray that Christ's peace may be established soon. However the Sunday School is growing and last year's young converts are slowly maturing."

Peter and Susan Cousins, in Cuiabá, also talk about "good news and bad. Our little congregation continues to struggle. One answered prayer is the purchase of land which will do very nicely for the future of the church. It cost every penny we had saved up. The number at the service fluctuate wildly and members are not very faithful at attending services. At the seminary the disappointment was the poor intake of new students. We have seven full time students and eleven part-timers but need twice this number to keep going. An encouraging sign is the rebirth of our extension course providing basic training in leadership, evangelism, Bible knowledge and spiritual discipleship. Mike Gardiner is helping with the tutoring."

WEEK
35

August 29 - September
4 HOME
ASSIGNMENT
The number of BMS workers on Home

Assignment at any one time varies. Coming home, they look forward to a time of relaxation and

1993
PRAYER
GUIDE
UPDATE



refreshment. They don't always look forward to the prospect of travelling around the churches to talk about their work. Some consider this to be a "terrifying experience." Let's pray for them that they may be encouraged by the prayers and friendship of their supporting churches.

WEEK
36

September 5-11
CENTRAL
AMERICA

In both El Salvador and Nicaragua our partner Baptist Churches have been facing difficulties. There have been changes in leadership and tensions as theological differences have to be faced.

Writing about the problems in El Salvador, David Quinney Mee says: "Within all these complexities are leaders of varied ages and experience with outstanding integrity and patience, who are meeting together with many others from a broad cross-section of congregations. With a committed spirituality that belies the 90 years youth of this Savadoran denomination they are struggling not just to make the best of a bad situation, but rather something new and visionary of a bitter stage in post-war El Salvador. Something that will not merely solve a denomination's internal problems but, out of its own experience, speak to and indeed exist for the world beyond its ecclesial boundaries. A nation thirsty for a renewing taste of genuine reconciliation."

WEEK
37

September 12-18
AFRICA

Africa has been described as the forgotten continent.

Since the end of the cold war, Africa is being left to its own devices, no longer the battleground for the old power politics. Countries like Angola and Zaire are having to come to terms with the new world order that seems no longer to need them.

Africa is a continent of great contrasts - famine and plenty, great riches and a crippling international debt, burgeoning democracies and die-hard dictatorships, peace and war. And everywhere south of the Sahara a growing and maturing Christian population.

FUND FOR THE FUTURE

Our partner churches are constantly challenging us with their new and imaginative ideas for reaching out to others.

From the BMS Fund for the Future a grant is being made for work in a poor, industrial area of Colombo, the capital of Sri Lanka. Here a bi-lingual congregation (which holds its services in both Sinhala and Tamil) and includes both Hindu and Buddhist converts. It has now committed itself to a building programme that has a three-fold impetus - to provide education for pre-school children, temporary accommodation for young people, and also a community skills development centre.

On the other side of the world in Curitiba, Brazil a new grant has been approved to build a home for the care of street children.

Elsewhere new work in Bulgaria and Portugal has also had funds allocated.

Up to the end of June the amount of money received for Fund for the Future had reached nearly half a million pounds. Wonderful, though that is, we cannot pat ourselves on the back for too long, as there is still a long way to go before the end of October when the Fund closes.

Week by week new ventures are drawn to our attention which are eligible for a Fund for the Future grant, and it is with great sadness we have to reject some purely on the grounds of "insufficient funds." Of

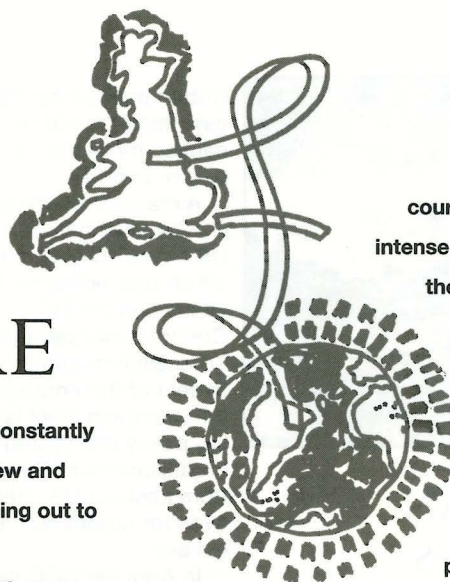
course, in situations of intense urgency we send the money anyway, and look to God for the money to come in, in the hope that His Spirit will be moving in people's hearts and cheque books. In cases

such as this many churches are happy to know they have contributed a sum which is equivalent to the cost of the project they are supporting.

We would like to keep you up-to-date on the progress of the Fund for the Future projects together with recent photographs. We shall certainly be doing this but because a large number of Fund for the Future projects are dealing with situations which are new to BMS, or are located in parts of the world which are "new ground" for us, this means that some things take a long

1 1/2 million

while to come through, especially for the ventures that are still in their infancy. In fact it could take a number of years rather than months before any sort of fruit is seen.





CARIBBEAN CHURCHES SEND AID TO CUBA

Three boxes of food and clothing from St Kitts-Nevis in the eastern Caribbean were transferred recently from the Jamaican airline BWIA to Cubana Airlines in Kingston free of charge and sent on to Havana to help storm-ravaged Cubans.

The boxes were the tiny island's contribution to an effort co-ordinated by the Caribbean Conference of Churches (CCC) to get disaster relief to Cuba, which suffered devastating damage from a savage storm in February.

They also represent a growing Caribbean solidarity with the Cuban people and greater efforts by the Caribbean ecumenical community to help Cuba.

The CCC aid pipeline has also sent toothpaste, toilet paper and detergents from Barbados, medicine from Antigua, and canned food and blankets from Jamaica to Cubans.

The CCC, an ecumenical group consisting of 34 Caribbean churches, started co-ordinating relief shipments and asking Caribbean churches, governments and non-government organisations to help Cuba following the storm that destroyed 40,000 homes and devastated

Cuban agriculture. The UN estimates the storm caused more than \$1 billion damage.

A major obstacle to CCC's work has been the US embargo of Cuba, which was tightened last year when the US Congress passed the Torricelli Amendment. One aspect of the embargo that hampers relief is the US policy prohibiting organisations in Cuba from cashing US cheques, even for urgent humanitarian aid.

In April the CCC sent \$40,000 worth of cheques to Cuba to buy badly needed medical supplies for the children's ward of the local hospital in the town of Cardenas. But at the beginning of May, as children gasped for medicine to treat their asthma and the staff waited helplessly without supplies, the cheques were returned by the Presbyterian Church of Cuba because they could not be cashed.

The CCC had to redirect the funds through the United Church of Canada to get the money to the Cuban hospital.

Church support for the people of Cuba is not a recent phenomenon. In 1971, at the first church conference on Caribbean development, sponsored by the CCC in Trinidad, church leaders condemned the US blockade and asked Caribbean governments to establish diplomatic relations with Cuba.

Since the Cuban government removed restrictions on religious activity, the CCC has encouraged the Cuban church to become more involved in development. It has also written to President Clinton asking him to lift the embargo and blockade, which, it said, were "inimical to the welfare of ordinary Cubans and offensive to international relations."

Mike James, *Latinafrica Press*.

OUT OF AFRICA

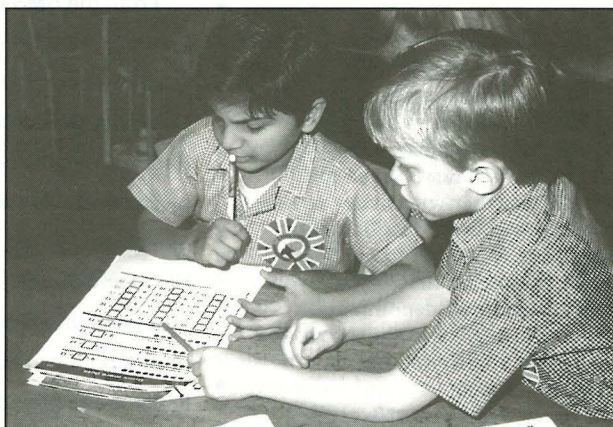
Ruth Montacute, who has served in Zaire for 20 years has recently returned to the UK after closing down the Zaire British Association School.

She described the situation in Kinshasa as "very tense. You don't live a day at a time, you live a minute at a time because you just don't know what

possibility of its reopening for at least five years.

Ruth has spent the time since January sorting out the BMS children's hostel in Kinshasa and forwarding the personal belongings of missionaries home.

"We have also completely packed up the school, got rid of a lot of stuff in Kinshasa and we have sent 67 crates of school material to Albania."



Former pupils of the Zaire British Association School.



MISSIONARY AUCTIONS

Last year, BMS received £1,406 from Wallington Missionary Auctions. Another Society received over £30,000 perhaps because their supporters are more aware of the possibilities of raising money for missionary work in this way.

According to the organisers the kind of items sold are, antique furniture, jewellery, silver and plated goods, paintings, prints, etchings, antique books, postcards, porcelain, musical and scientific instruments, clocks, old dolls, toys, linen, Victoriana, stamps, coins and medals.

Letters are sent to all donors with details of the amount their contributions have raised.

Wallington Missionary Auctions claim that they often do better than the

is going to happen next."

When Ruth returned to Kinshasa in August last year there were still some children there and the parents were keen for the Zaire British Association School, of which Ruth was head, to reopen.

"We had about 21 children and two teachers apart from myself. I was teaching children aged from three up to seven in the same class. But in January, when all the violence erupted again, I took the decision to close the school."

The school committee later confirmed the decision and Ruth sees no



London auctions. Items are valued by professionals who suggest reserve figures. Evidently, even bric-a-brac does well.

The remaining auctions in 1993 are scheduled for September 23-24, October 21-22 and November 25-26.

So how about turning out your loft/attic/cellar and contacting *Wallington Missionary Auctions, 20 Dalmeny Road, Carshalton, Surrey, SM5 4PP (Tel: 081-647-8437)*. If you can deliver to this address, all the better.

And don't forget to mention that the proceeds are to go to the BMS!

LUDHIANA

A new director has been appointed to the Christian Medical College at Ludhiana, India. He is Dr L B M Joseph who is described as having a "long and distinguished career as a medical educator and administrator." He was, for 13 years, Director of CMC Vellore in South India.

Since the appointment, there has been an improvement in relationships at Ludhiana. The



flow of patients and therefore hospital income has improved as confidence in the hospital returns.

GIVING

Last month (page 10) we reported that BMS had "agreed" to help fund a boarding school in

Thailand. We should really have said "has been asked". As part of next year's budget the BMS's ability to fund this and many other projects will depend on giving to the BMS General Fund both this year and next.

Unfortunately, giving for the present year is running below our appeal target. To cover present commitments BMS appealed to the churches to increase giving by six per cent. At the moment, giving is just about equal to last year, not even matching the small increase in inflation.

To make matters worse, the Society's ability to fund work overseas has been hit by the weakness of the pound against the American dollar since many of the currencies we have to deal in are valued against the dollar.

The end of the BMS financial year is October 31, but please don't wait until then to send in your donations. Many new requests are coming to the BMS for help. Our partner churches, and there are more of them now than five years ago, are asking us for personnel to work with them. But our ability to respond can only be in proportion to the committed, faithful giving of British Baptists.

BICENTENARY TOUR

It was a special joy recently for a party of 20 led by Edward and Rosemary Williams to visit Bangladesh on a BiCentenary tour to follow in the steps of William Carey.

Gaynor Davies, the spokeswoman for the group recalls incidents and memories of the tour, from the air hostess asking incredulously, "What makes you want to



go there? No one goes there unless they have to!" to the five and a half hour delay in getting to Sunday worship at Chandraghona - the road had been deliberately blocked by tree trunks placed by opposing factions of students - to actually seeing missionaries like Sue Headlam, Phil Commons, Valerie Hamilton and Christine Preston in situ.

For Gaynor Davies and friends it was the journey of a lifetime, and they count themselves privileged to have seen a little of the follow-up work of Carey, and seeing the Bengali church at work, a minority group in a predominantly Moslem land.



NEW FRENCH PRESIDENT

French Baptists have appointed a new President. At their assembly, held in Morsang in May, Henri Frantz, pastor of the Ave du Main Baptist Church in Paris, was elected. He succeeds Robert Somerville who has been president for the past six years, the maximum allowed.

With a strong emphasis on evangelism, membership of the French Baptist Federation has increased by 40 per cent in the past ten years.

CHECK OUT

ARRIVALS

Stan and Maureen Porter from Brazil
Ruth Montacute from Zaire
Karen Poole from Hungary
John Mellor from Zaire
Robert and Catherine Atkins from France
Stuart and Joyce Filby from Belgium
Ian and Pauline Thomas from France
Anne Campbell from Nepal (volunteer)
Peter Clough from Nepal (volunteer)
David Payne from Nepal
Christine Preston from Bangladesh
Mark and Andrea Hotchkin from Guinea Conakry (to Belgium)

DEPARTURES

Derek Punchard to Brazil
Brenda Earl to Zaire
Marilyn Fenn to Nepal (volunteer)
Robert and Catherine Atkins to France
Stuart and Joyce Filby to Belgium
Jacqui Wells to Thailand

VISITS

Reg Harvey to Switzerland and Spain
Derek Rumbol to Zaire
John Passmore to Belgium

ACKNOWLEDGEMENTS

Legacies

L J Hyde	23.38
A A Cholerton	50.00
M F Westlake	500.00
Hilda A Smith	4,517.09
Miss A I Chapman	1,951.35
Mrs Elsie Reeves	200.00
Mrs Amy H M Davies	898.92
Mrs Winifred Elsie Pine	3,637.00
V Ashlin	3,403.48
Edith Morgan	15,000.00
Mrs Florence Gulliver	100.00
Miss E E R Wills	100.00
Daphne Ann Munson	13,633.70
Thomas G Powell	27,000.00
P H Teager	9,000.00
T G Powell	60,000.00
Miss Turnbull	50.59

General Work

Lossiemouth: £10.00; Durham: £15.00; Darlington: £70.00; Western Way: £35.00; Fund for the Future: £50.00; Dronw: £50.00; Bristol: £300.00; Fund for the Future: £13.13; Bradford: £200.00; Coventry: £50.00; Lancashire: £10.70.

THE CITY OF THIEVES

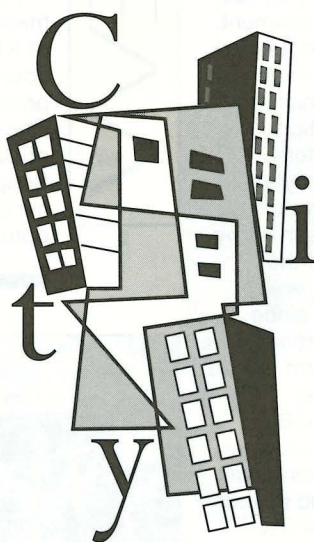
When the 28:19 team arrived in Italy last year, they were told how different the North of Italy is from the South.

The division is apparently strong and important. Having heard many 'theories' as to what the difference were, as a team we decided to go and see for ourselves.

The result was a trip to Naples, a large city with a population of about 2.5 million. It is the 'heart' or capital of the Southern part of Italy situated on the west coast 217 kms south of Rome.

The first thing that struck us when we arrived was the sense of utter chaos. The amount of traffic is incredible. Each family has two or three cars, there are buses, trams, scooters and motorbikes all vying for space on the road. The few traffic lights are ignored (even when red!). Parking in the middle of the road is common, as is driving down the wrong side of the road. Traffic pollution is a serious problem. Being a traffic warden in Naples is very hazardous!

The centre of the city is very historical. There are castles, palaces, museums, old churches, large monuments and piazzas commemorating major events or people significant to the history of the city. The core of the centre is made up of shopping and business districts, which spread down to the large harbour area. The city centre is bustling with activity as would be expected from any large



The streets are narrow and in many places have steep slopes, where the city has spread up the surrounding hills.

The fringes of the city show the results of the urban sprawl which has occurred. Here the streets are strewn with broken down, or burnt out cars and rubbish of many sorts, discarded with no care. 'No-go' areas exist for tourists, or those unfamiliar with the city as prostitution, drug abuse and crimes such as mugging are prevalent. The city and its authorities struggle to cope with the population, the crime and the traffic.

People speak a dialect which varies considerably from Italian. They even have their own vocabulary and dictionary. Although Neapolitans learn Italian, most prefer to speak in their own language, which they hold onto as a tradition and its importance should not be underestimated.

In contrast to the North where Baptist churches are few and scattered, Naples alone has seven Baptist churches. Of these we visited two, one



industrial centre.

The atmosphere of chaos and disorganisation is prevalent throughout the city. The apartment blocks are higher than in any other city we saw in Italy and from the outside they looked very shabby. They are crammed together with a density similar to third world cities.

in the centre and one on the outskirts. There was a marked difference between their buildings. The one in the centre was traditional. It had high ceilings, a very simple structure, was plainly decorated and had a large pulpit positioned at the front of the building. The other on the outskirts

was modern, with white-washed walls, chairs instead of pews and two scripture passages elegantly decorated on the front wall. It was founded as the result of an 'overspill' from one of the other churches.

The congregations of the Baptist churches in Naples are large and on Sunday 70-200 people managed to squeeze into the buildings giving a lively atmosphere for worship. Congregations in the north are 15-30 at best.

The church population in Naples has many more young people than would ever be found in the Northern churches. The church youth groups are large and they have a joint meeting regularly. An aim of these meetings is to socialise and this is probably a main factor in attracting young people to church on a Saturday evening. They are also eager to worship, study the Bible, share their experiences and learn new skills.

The churches we saw had enthusiastic and competent musicians who were keen to learn new songs and added to the worship in the service. They sang many choruses similar to those we sing in Britain. Their musical knowledge is vast and varied, this is also something that is not common in most Baptist churches in Italy. Churches struggle to have a variety of music, since most congregations have a very limited knowledge of Christian music.

The churches are united in several events by sharing fellowship and participating in joint evangelistic outreaches.

The openness of the Neapolitan people makes evangelism in the city different from the North and in some respects easier. People are more open to accept the Gospel and we were told that street evangelism in the summer is met with a great response. It is a normal practice to have 'mass Baptisms' in the sea. These also result in more evangelism as they attract large crowds.

Naples is known as the city of thieves. It has many problems and has a very dark and sinister side to it. It is also large, noisy, dirty, chaotic and congested.

Hidden beneath this, there is a great sense of community and the love, warmth and friendship of the people is evident. The Baptist churches there and the evangelism that continues is like a light shining through the darkness. The city of Naples is truly like no other in Italy.

Alison Wilson and Anne Roser

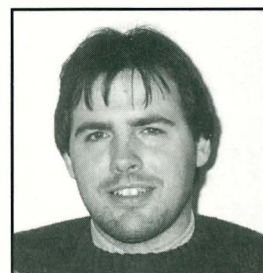
M A K I N G W A V E S

Maybe it's because I'm a Londoner....

Paul Brickell, Reader in Molecular Biology, University College London

Medical School.

London, I learned from the TV this week, has become home to an enormous variety of plants and animals whose origins lie elsewhere. The reasons why they came and the reasons why they stay are many. Nowhere is too strange or too inhospitable



for some creature to make it theirs. Red-eared terrapins flourish in the wild in a park in Stoke Newington (released there by small boys no longer interested in Ninja turtles); parakeets and German hairy snails roam an island in the Thames at Isleworth; buddleia (covered with butterflies) rejoices on demolition sites and in the cinders lining the approaches to mainline stations. Even the rabbits and fallow deer in Richmond Park came from far away, long ago.

As with its animals and plants, so with its people. London has become home to people from every nation and of every class, creed and colour. Some measure their citizenship in days, some in generations. My own forebears came here five generations ago, driven from the countryside like many others, in search of work. Some groups of people have found places to live and lifestyles that other groups of people find strange.

Perhaps this is why London is such a wonderful city and why I love it so much. It is this abundance of people in their multitude of habitats that makes London so exciting and that gives the opportunity for tolerance, understanding, respect and love to grow and flourish; for these really are the fruits that are to be found in the houses and streets and parks of London, growing in the derelict land of racism and intolerance, of isolation and hopelessness.

This is why London is a model of the City of God.

Help foot the bill and put Luis on wheels.

There's a lot Luis wants to do - like lay training, pastoral support, visiting the bereaved and others in urgent need, as well as taking Sunday services. Nothing unusual for a pastor, in fact. But for Luis it's almost impossible.

His five congregations are spread out over 120 miles in Nicaragua and he has no transport. Which is why we want to buy him a motorcycle through *Fund for the Future* and bring Luis closer to his people.

Fund for the Future is a scheme which exists to fund exciting new projects and partnerships, providing for mission work globally.

We've already given the go-ahead to a wide variety of plans. From helping the Union of Baptists in Belgium, to enabling support for an evangelist in Indonesia.

We need to raise £2m by October and with

your help we can do it. If you'd like more details about *Fund for the Future* ask your Minister, or

look for the leaflets in your church.

It's easy to make a contribution. You

can simply fill in

the coupon now and

send it to the Baptist

Missionary Society along

with your cheque. Please donate as

much as you can and give Luis a lift.

It doesn't take much to make a world

of difference.



Fund for the Future

Baptist Missionary Society

Yes, I do want to make a world of difference. Please accept my gift payable to the BMS Fund for the Future.

☐ £5 ☐ £10 ☐ £20 ☐ £50 ☐ £100

☐ £250 GiftAid ☐ £ _____ Other

Name _____

Address _____

Postcode _____

Home church _____

Please detach and send to: BMS Fund for the Future, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

Baptist Missionary Society is a Registered Charity.

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COMMUNITY
ACTION

NEWS

OPERATION
DRY FOOT
LIVING ON
THE EDGE



PLUS DOUBLE TAKE ACTION PULL OUT

CONTENTS



Cover Picture: The water of life

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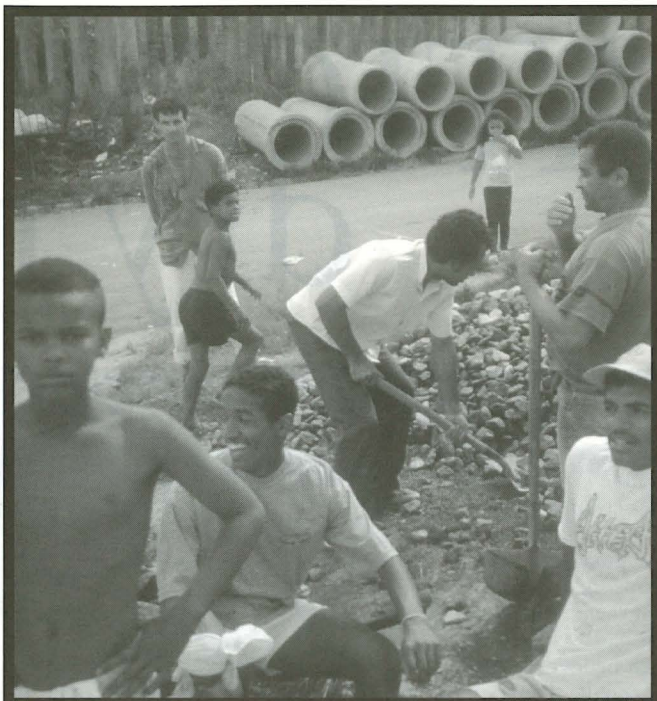
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Getting ready to work on laying the sewer pipes in Jardim Olinda.

COMPASSION AND FAITH IN BRAZIL

OPERATION 'DRY FOOT'

The list showed the major causes of death in the area in which the favela of Jardim Olinda is situated. A social worker attached to the clinic had apparently carried out the survey and the results had been posted for local folk to see! Violence, Respiratory problems, Dehydration due to diarrhoea and sickness, ... As I sat waiting for the lady whom we had taken in for emergency treatment for breathing difficulties, it was very easy to see how the conclusion of the survey reflected the conditions of the favela community we worked amongst.

Ever since we arrived in the favela of Jardim Olinda in the south of the world's second largest city, São Paulo, one of the things that had most appalled us had been the open sewer that runs between the 1,000 or so shacks. Everything goes in there from untreated sewage to children's feet as they play around the edges of the 'stream'! What comes out of there is the dampness and infections that lie behind the grim statistics posted on the clinic notice-board.

In a country where 98 million people have no access to a sewage system, the Ministry of Social Welfare recognises that 80 per cent of all illnesses and 65 per cent of all children's hospital admissions are directly attributable to this lack of basic sanitation. The open sewer of Jardim Olinda is just a drop in the ocean of untreated sewage that undermines the health of countless communities throughout Brazil. It seemed also that despite the imminent threat of cholera in the favelas of São Paulo, our own favela wasn't in line for any of the annual budget of 700 million dollars being targeted by the federal government at overcoming the problem. That impression was confirmed when I finally decided to approach personally the regional city-administrator about what he could do for us.

"We know about the problem. Our engineers have been down there pastor, but you know as well as I do that the shacks

It depends where you start! Set out as an agricultural missionary and you soon realise that much more needs to be done. It's not long before you're engaged in Bible study and evangelistic groups, recognising that people's needs are wider than the purely material. It's all right helping to provide food, but unless selfish human hearts are changed as well there will still be hunger and inequality.

Set out as an evangelist or church planter and you soon find yourself getting hands and feet dirty. Any talk of God's love makes no sense, for instance, in the filth of a favela unless Christians demonstrate

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that love in practical ways, showing how it relates to their lives. To say that God cares about a community's health may mean putting on wellies and helping to dig a sewer or a cess-pit.

"We believe that Jesus offers abundant life," said an Indian Christian worker. "So, as well as evangelising, we need to teach literacy, health and social development."

It is good that many Christians around the world are no longer dividing life between the spiritual and the material and seeing that God's good news in Jesus applies to the whole of life.

This issue of the *Herald* majors on water, the subject of this year's Harvest Appeal material. Without water crops will not grow. We need it for drinking, for washing, for basic hygiene and to keep the sewers flowing. In many countries water is also the main source of power. Water is basic to all life and vital to a person's health.

But we don't forget that abundant life is about spiritual health too. "Whoever drinks the water that I will give will never be thirsty again," Jesus said. The work we are doing with partner Christians overseas is to the whole person - body, mind and spirit.

OPERATION dry fo

are all built on top of one another around the 'stream' and that the access to the valley is too steep and narrow for our machines to get in."

"Give us the pipes and we'll do it ourselves," I replied, to which he insisted that the pipes weighed about three quarters of a ton each and couldn't possibly be manhandled into position. A second visit however persuaded him to let us have a go and 15 two meter pipes were duly piled up on the road above the favela! At the same time we were offered \$1,000 by a group of São Paulo business-men to cover the cost of the other materials that we'd need: cement, stone, steel and bricks. That just left us to get things moving.

Armed with the example of Nehemiah and the slogan,

We prayed, organised a community meeting to mobilise the local men, and set to work.

"Operation Dry Foot" commemorating an earlier victory over a water-based problem that the people of God had to face, (see

Exodus 15:19), we prayed, organised a community meeting to mobilise the local men, and set to work. Getting the material down into the valley, dismantling the fences and improvised plumbing that criss-crossed the path of the 'stream' and diverting the existing flow of water were the first tasks necessary for the drainage trench to be dug. After a distribution of rubber boots all round and the readiness of the pastor to jump-in and 'dig-in' work got underway.

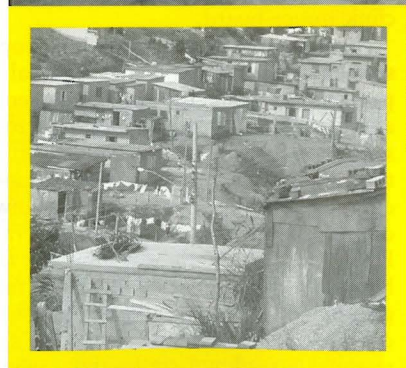
Each weekend, for the following six weeks the pattern was repeated and progress made for the first part of each day at least, until competition from drink, an important league football match or

bad weather brought the communal effort to a standstill. However the ditch gradually lengthened driving the rats - the size of cats! - before it until they were holed up under the doorway to one certain shack. Hanging out of her adjoining window and wagging her finger at the retreating rodents she loudly pronounced that their time had come! Indeed it had! - and the completed trench bedded with stone, began to receive the pipes as they were rolled and shoved and levered into position. Concrete in place with reception tanks built to take the outflow from shacks, the soil was shovelled back in place and the sewer had been buried! At least for the first 20 yards - only 100 more to go - provided we can persuade the administrator to give us more pipes.

But already a terrific impact has been made. "All sorts of people from state-deputies, to state television have promised to do something, but never delivered. Now the Baptist church has made it happen."

Jesus mobilised his disciples to meet the varied needs of some 5,000 once - moved by compassion (Mk 6:34), faith (6:38-41) and teamwork (6:37,38,39,41,43) - we're seeing him do it again in Jardim Olinda! The signs of the Kingdom's arrival then were the multiplication of five loaves and two fish. This year for another group of about 5,000 they have been the installation of 15 sewage pipes! Now as then it makes a difference when the Kingdom comes.

Stuart and Georgie Christine live in São Paulo, where Stuart teaches Church Planting at the Baptist Seminary. He also works with the local Association in building up lay leaders with a vision for church planting.



Left: Jarl
sewer tre
chatting

ot



im Olinda. Above: Digging the
ches. Top right: Stuart Christine
o oine of the residents.



WHEN WATER IS NOT ON TAP IN ALBANIA

by Elizabeth Allford

Tirana is a busy city all the time, but it seems especially so during summer. Like anywhere, the warm weather brings people out of their homes to go to market, do their chores or just walk about visiting friends and neighbours. Residents emerge cleaned up and dressed in nice clothes, ready for the evening "promenade". It is actually quite a sight to see thousands of people sauntering around, enjoying the evening. However as summer progresses, for over one third of the city it becomes more and more difficult to achieve that look.

In some parts of Tirana (including where the BMS missionaries live) water is turned on only three times a day: 4.00 am until 7.30 am, 13.30 until 15.30 and 19.30 until 22.00. The best pressure is during the first hour so that's your best bet for a shower. It means juggling washing oneself with washing clothes, dishes and the stone floors with food preparation, work and other tasks of daily living. It becomes hard at times to structure one's day to be at home and/or awake when there is water. Hygiene has to be timed down to a fine art. Some Albanian ladies get up at 4.00 am to do the housework and then go back to bed for a while. Those who also have a full-time job do not have time for this luxury. It means frantic activity takes place at certain hours of the day, and a lot of inconvenience if you happen to 'miss' the water.

For many people living in blocks of flats, where the water pressure is insufficient to reach above the first floor, it means carrying buckets of water up two, three or more flights of stairs. Rumour has it that the water will be on all the time in the Autumn. At least by the current state of the roads which have been dug up to allow new water pipes to be installed, progress is certainly being made.

We are thankful for the water we have and the experience of living in Africa which has taught us all to conserve water. However, how the hospitals cope is an entirely different matter.

Elizabeth and Steve Allford have been in Albania for six months and are involved in administrative and logistical work for the European Baptist Federation Albania project. Prior to that they served in Zaire, to where they hope to return eventually.

Living ON THE EDGE

David and Jean Perry spent three years in

Morretes, on the Litoral of Paraná, Brazil.

There, they worked with rural communities

and explored new agricultural methods which

would ultimately result in healthier lives for the

people. In this interview, David reflects on the

issues facing the community.

What are the main issues facing the community?

How to survive. Times have never been so difficult. There is a worldwide recession and it's a lot more acute in Brazil. Real income has been falling steadily over the last three years and vegetables have become a luxury commodity. This means that incomes are very low, so people have been struggling to make ends meet. More and more people are trying to grow enough food to exist on, reducing the area down to cash crops.

So where does a missionary come in to help?

We're committed to ministering to the whole person. We believe that many poor people have a fatalistic view of their lives. They don't believe that they can change, or that God wants to bless them spiritually or materially, or that there is more food for their children. Because of this, in many of the villages where we work you see signs of malnourishment - the pot-bellied children with browning hair. Even though that's quite rare, most people have just enough to survive.

How do the young people fit into the communities?

A real issue is keeping the young people happy! The towns are attractive propositions. We try to show them that by increasing farm incomes, they are far better off where they are than going into the city. In Brazil, 50 per cent of the population is under 30 years old and the population is growing. In the cities, the crime rates are soaring, jobs and homes are scarce. In the country, at least some food is available.

So you're trying to make the rural areas attractive to young people?

Yes, it's a real challenge. Some low income families live in the remote forest areas. The rich families have caught on to this and offer 14 and 15 year old girls jobs as househelps in the nearest big city of Curitiba. But they give them the lowest of wages that no city girl would accept. In the countryside, people don't really have a concept of money. If the rich people hire girls from the shanty towns in the city, they are worried that the girls will steal from them. Police don't enter the shanty towns. But if they get a girl from the countryside, they know she's stuck with them, she's very cheap labour and she's likely to be more honest than a city girl.

And what about the boys?

It's the same with the boys. They go for manual jobs because these bring in a fixed wage which is what they want. Most young people can't get married, they don't earn enough money. To get married they need about £30.00 to go through the process, and many of the young people I know haven't got £30.00.

How have your agricultural schemes helped people? Have you had any problems?

One of the problems I had to overcome was that I was a foreigner. I have a Toyota and the clothes I wear say I'm rich. The poor people told me they were suspicious of the rich. A common saying is, "I am poor, I am in a pit and the rich man loves to stamp on top of me." One of the things we had to overcome was this fear. We started sharing in the church so that people would get to know us, to

David, tell us something about the area you lived in?

It's a poor and underdeveloped area near the sea in southern Brazil. Directly behind us is a mountain range, rising up to nearly 3,000 feet. It's an area of rain forest, high humidity and very hot in summer!

It's a rural community with lots of scattered little villages and hamlets, with people living as subsistence farmers.

What basic amenities are available to the people there?

The majority have water which comes from a stream. They tend to have a hose pipe which goes 200 - 300 metres up into the forest and that brings cooler water down to the houses. About 50 per cent of the people have electricity.

Electricity is widely available in Brazil, but one of the great problems is that people are too poor to have it installed. So even though it's there at the back door, probably 70 per cent of the people can't afford to have it installed in the house.



David Perry talking to some of the Cedro area inhabitants.



Roberto proudly displaying his banana crop.

understand something of our vision. Then we prayed that the Lord would lead us to individuals. We didn't aim at changing a community, we aimed at telling one person. If you teach one person, he is by far the best extension agent. People look on and see that it's not the missionary doing it with outside inputs of fertiliser, tractors and so on. They see it's their friend doing it with his whole self, his sweat. When the one person sees that some of the ideas we've developed are making a difference, then that has credibility and he tells someone else, and it mushrooms.

Can you tell us about any one person?

Roberto is 25 and he has four children and was very poor. He looked after the farm of a very rich businessman who works in the port of Paranagua. Roberto is basically employed to keep the place clean and tidy and to keep people off the land. He earns the minimum salary of £40.00 a month. At the moment, that covers the cost of food and there's not much left to buy basic clothes for the children. Roberto works in the local church and is a natural leader. Through the church we became friends, he began to trust me and asked if I had any ideas on how he could improve his lifestyle.

The land that Roberto farms is very steep and hilly - about 45 degrees, like a church roof - and it's very infertile. In fact, it's so useless that the owner said to Roberto that he could grow whatever he wanted on it, and what he could grow he could keep.

So, he looked around for resources and found lots of barbed wire which was left unwanted. I began to think about him growing passion fruit. Passion fruit is used for a drink. It's got quite a high market value and it's a kind of creeper which grows along these strands of barbed wire.

Passion fruit is planted every four metres. However, it would be very expensive to correct the soil available to Roberto. But concentrating on improving the soil just a metre around where the plant is placed is very inexpensive. So I began to teach Roberto how to grow passion fruit. He did all the work, cutting all the many wooden planks, erecting the wire and, together with resources from Operation Agri, we managed to buy some fertiliser and a little bit of insecticide.

And what was the result?

God blessed the work and in the first year he had quite a good harvest. So much so, that he bought

bunk beds for his children, wellington boots for their feet and even a fridge! This year the yield has been better than ever. Roberto has managed to buy a horse and for the first time in his life has a little bit of money to spare.

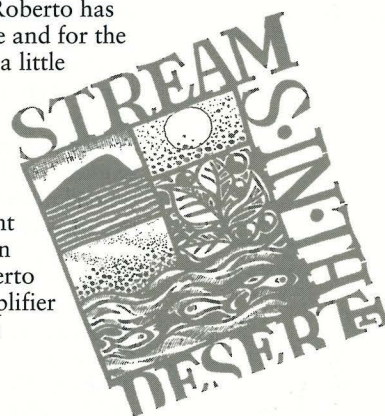
Roberto, being a Christian, thanks God for the crop. Most Brazilians always give their tithe of ten per cent to the church even when they own so little. Roberto managed to buy an amplifier and microphone for his church to use.

Did it stop there?

No, what is exciting is that three or four of his friends have come to Roberto and now he's teaching them to grow passion fruit. He actually sells the seedlings himself. His life has changed and now he's teaching others.

So that's what we've always tried to do, find one or two people with vision, teach them and then others will come and learn from them.

David, Jean, Eduardo and Anna Perry
are now based in Bristol where David is training for the ministry at Bristol Baptist College.



WHEN BROTHERS AND SISTERS ARE THIRSTY GIVE THEM WATER

by Graham Jackson



It is often a surprise to people that missionary societies are becoming involved in areas such as water supply and development. This is partly due to there being traditional missionary professions; teachers, medical workers, pastors, and so on, whilst engineers and other development workers are a more recent addition.

However, at a time when national churches are more than able to produce leaders, pastors, evangelists and other church workers, and when nationally trained medical staff are available, the areas of work where missionary societies can contribute to the Church's work are changing.

My particular experience was of the Zairian church, the Baptist Community of the River Zaire (CBFZ). The spread of services which CBFZ provides for the people it serves would make the leaders, and particularly the treasurers, of most British churches wince. Education; both primary and secondary, theological training of pastors, village level and hospital health care, and of course pastoral care through a wide network of pastors, deacons and evangelists is co-ordinated by the CBFZ. This breadth of role is partly due to historical factors, it being 'bequeathed' to the church by missionary societies who in the past had the resources to subsidise the whole range of work, and partly due to the failure of the national government to share the load.

The same concern for people's

well-being and wish to demonstrate love for others which has in the past led Christians to send pastors, doctors, nurses and teachers is shown in the sending of people of other professions such as agriculturists, engineers and community development workers.

If the national churches' vision is to build its own skills in 'development' and so to improve the health and lives of its people, then the foresight which has led to the training of nationals as church leaders and workers and medical staff should now lead to the training of people in these other professions. Missionary societies should not regard development as a new role to settle into, but as a new role from which to make ourselves, eventually, surplus to requirements.

Water shortage is not a problem along the Zaire river. Water related diseases though are common. The missing link is sometimes the understanding of the need for clean water but more often access to clean water. My experience was that water would be collected from a spring or a relatively clean stream if

available, although this often meant a lot of work (for the women, of course).

Provision of clean water, particularly to children, is important for health. Water-borne diseases are particularly dangerous to those with low resistance such as the malnourished or the very young (who are common in Zaire). A clean water supply can therefore be seen as part of the wider health care work. The need for drugs and demands on doctors' time could be greatly reduced if the incidence of diseases such as dysentery were reduced.

A clean water supply close to people's homes also means that energy is not wasted on arduous journeys to a distant water source. This is particularly important for women who are pregnant or have recently had babies. Energy spent fetching water is energy not going into feeding the baby, and the health of both mother and child can be affected by the workload. It is pointless to advise a new mother to rest if she has no alternative but to carry a bucket of water long distances. Here again, provision of a good water supply can be seen as a vital part of overall health care.

Along with the provision of clean water, though, must go education in its use and in other sanitary practices. The construction and use of good latrines, for example can prevent infections spreading.

One problem with the provision of clean water is that there is always financial cost. In Britain, we pay a high price for water to meet very

Missionary societies should not regard development as a new role to settle into, but as a new role from which to make ourselves, eventually, surplus to requirements.

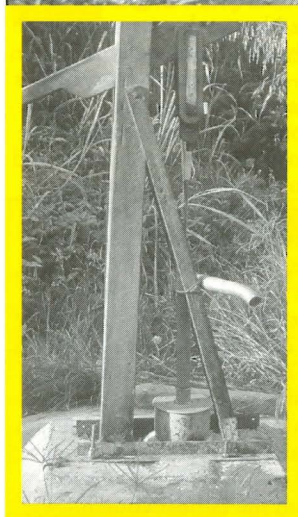
strict standards, whilst in less developed countries, the quality can not be as high because the means to pay do not exist. The means of financing a village water supply is an issue which needs careful thought. If people are to pay for the water, then the price should not discourage its use, whilst if it is to be free (paid for by outside funds) there is the danger that the water will not be valued sufficiently to look after the equipment. For an illustration, think of the state of some public lavatories in this country - even in our modern society, something that is everyone's responsibility to take care of is in fact taken care of by no-one.

The issue of water supply development is in one sense simple - if our brothers and sisters are thirsty, we must give them water. It is part of being a Christian to want to share God's gifts with others and water supply is part of a wide range of skills we possess and can share.

In the partnership situations in which we often work though, this sharing must be part of the vision of the national church with whom we work. The development will not be long lasting if it is decided upon and carried out without the full participation of the local communities. As well as financing the purchase of pumps and materials, we should put resources into the training of development workers from local communities. This will increase the effectiveness of projects and empower local communities to establish their own development programmes.

Finally, ways should be found of giving the water supply a value in the eyes of those benefitting. It should not be seen as being a gift which will be replaced as soon as it is broken, meaning that no care is taken. This will involve consultation, education and careful consideration of how local funding to meet a part of the cost can be harnessed.

In these ways we can continue to share our money and skills with other Christians in appropriate ways, both in terms of their needs and visions and in terms of making best use of our limited resources.



Graham and Louise Jackson served in Zaire for 18 months, where Graham was a water engineer. Graham is now working at the Water Research Centre in Swindon, and Louise is at home looking after one year old Amy.



Even when water pumps are working (this one is broken) people still have to carry water to their homes.



THIRSTY

Pipes stored in home for safety until next dry season. Left, Pastor Castillo, next Armando Garcia, Sheila and Peter Brewer.



behind this and the water project, seeing it as Christian care in action for the community.

The Co-operative

The water project supports a small co-operative of ten members, seven men and three women. It benefits 30 people in six families. The co-operative farms 36 'manzanas' of land (the 'manzana' is a Central American measure of land equal to 1.73 acres).

When the **COMMUNITY** works together

Armando, Jose Luis and Carlos Castillo. Jose is holding a pipian he has just picked - that patch is full of them - behind, corn/maize is growing.



Pastor Garcia and Armando with pump.

Profile of a water project in Nicaragua

The Village

Los Gutierrez Norte is a community of about 3,000 people near the Pacific Coast of Nicaragua. Los Gutierrez Norte takes its name from the family which originally settled in the land - the Gutierrez. Most of its people have lived there for generations. The village can only be reached over a very rough road, and has just one primary school. For secondary education, students need to walk for 6 kms to get there and, of course, to get back!

There is no doctor in Los Gutierrez Norte, although there is a clinic on certain days. The main Health Centre is 6 kms away, but if a hospital is needed, people have to go into Managua, at least 1.5 hours journey away by vehicle. There are six other churches in the village apart from the Baptist church.

The Church

The 'Getsemani' Baptist Church, has 50 members with 70 people attending classes on Sunday. The church has sewing and cooking classes for women and a feeding programme for 72 children who attend school on the church premises. Cooking for this is done on an outdoor wood-burning stove at the back of the church and a rota of mums cook the food each day. Support for this comes from CEPAD, the Evangelical Churches' combined aid organisation in Nicaragua, of which the Baptist Convention is a part. The pastor, Carlos Castillo, is a driving force

The Crops

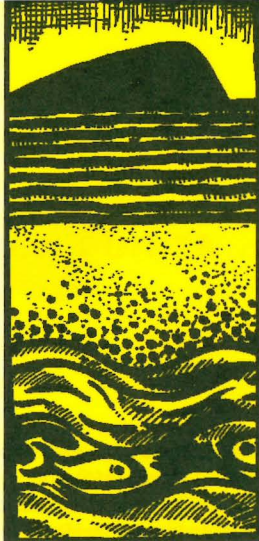
Tomatoes, pipians (a kind of squash) and maize grow in the fields, along with 'Frijoles' (beans) a staple crop. The land would produce rice if there were more rain. The co-operative has also been planting trees, some for timber and some for firewood. Some 2,500 acacias have been given as seedlings from CEPAD which when they grow will form a windbreak and prevent erosion. Most of these have now been planted.

The crops produced by the co-operative supply the local community with subsistence. Managua is too far away for it to be economical to sell in the city market.

The Pump

A vital link in the success of the co-op is the pump. The land slopes down very steeply from the fields to the river, the source of the water. The pump provides the power for the water to be passed up many pipes to the fields above. The river water is also used by some of the villagers and the local cattle. There is a barrel in the river bed covered with a lid for human use. One of the villagers remarked, that so far no-one has died of cholera!

The pump of which the co-op is so proud is used in the dry season. Last year this was every day, except for one! This year during the wet season heavy rain had recently provided all that was needed. But in the dry season, the area is like a desert, so the pump is essential! The BMS gave US\$5,000 towards its cost for which the co-op is very grateful. For them it is a lifeline.



Double Take

Discussion Starter

1 **How important is pure, clean water to you?** How much would you be prepared to pay for it? If studying together in a group compare notes as to how much you pay for Water Services (perhaps someone may even have a septic tank that needs emptying now and again!) - do you think you pay a fair amount? Living in a country where clean water has been virtually free, and possibly regarded as a "right", what is your reaction to the British Government's statement that we will all be paying more for water in the future, to comply with EC directives? Make a chart listing how much you spend per day on water, gas, electricity, newspapers and magazines, food, clothes, entertainment, and so on. What does the final tally tell you about your priorities and the relative cost of living.

2 **Why do you think** education and hospitals are higher on governments' spending lists (especially governments with very limited funds) than sewerage treatment? What do you regard as more important for your children or grandchildren given these three choices?

3 **Stuart Christine** has a Master's degree, and lectured at Spurgeon's College. Yet he was prepared to get his hands dirty (very very dirty!) to help lay sewers in a Brazilian favela, (see p3) Does he exhibit a kind of super-saintliness, or is his "mucking-in" something we should all be doing, wherever we are called to be?

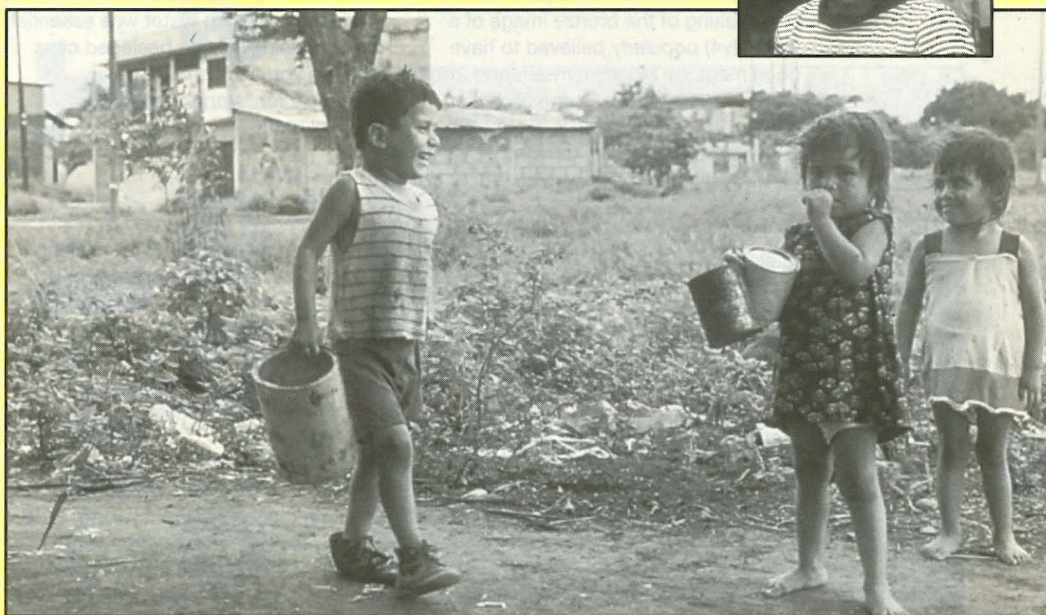
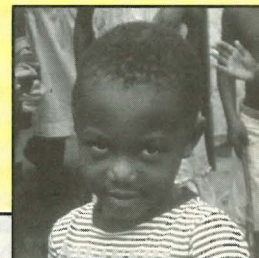
How can you get your hands dirty in mission?

4 **Do you agree** that relationships are one of the first things to go, when people gain more independence and have more insular lifestyles? (See Ruth Clewett's article, p23) If you value privacy when you are doing your washing, why do you think this is? Should you be using the launderette more, for the sake of getting to know people? Are there any other household jobs you can think of which could benefit everyone socially if they were done communally?

5 **How much more** are you prepared to pay in bank charges if, as Steve Seymour suggests (p23) fairer trade conditions and international financing aid arrangements are needed to support effective relief aid? What is your church's policy on banking and investments? Does it need to change?

6 **Graham Jackson** argues that "if our brothers and sisters are thirsty, we must give them water" (p8). Is he right? How should we do that appropriately?

7 **David Perry** enabled a lesson to be learned (p6). He didn't do it, he enabled it. How can we nurture the "enablers" in our churches?



D **DOUBLE TAKE?** Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study



King Hezekiah

2 Kings 18: 1 - 8, 13 - 18, 36 - 37. 19: 1 - 7, 20, 29 - 37 2 Chron. 32: 1 - 8, 27 - 30.

Some background on

Hezekiah: Hezekiah lived 715 - 687/6 B.C. He succeeded his father Ahaz to the throne of Judah. During Ahaz's reign Judah was submissive to Assyria, but Hezekiah reversed his father's policy at every point. He was trying to free the nation of the Assyrian hold. N.B. The prophets Isaiah

and Micah were around at this time.

2 Kings 18: 1-8

New broom policy - getting worship right.

Hezekiah removed the Assyrian gods and worship practices. Some of these had been newly introduced by his father. But he also tried to purify worship of God - an example of this is his breaking of the bronze image of a snake (v4) popularly believed to have been made by Moses himself, and from time immemorial this image had been housed in the Temple. We probably all know people who hold differing views about the value of symbols and images in worship.

How important an issue do you think this is?

Do you think Hezekiah did the right thing here?

How much should the worship of the people be imposed from higher authorities?

Does this principle hold for other things in people's lives like having clean water and a pollution-free environment?

What began as a testing of the waters with Assyria escalated (v8). Hezekiah then proclaimed open rebellion against Assyria.

2 Chron 32: 1 - 8, 27 - 30 Preparing for battle

Hezekiah was aware that Assyria would

not let this pass unnoticed. So he used the time available to build up his defences.

(v5) The defences were overhauled and strengthened for a long siege; the old perimeter wall was renewed, breaches repaired and turrets erected. (See also Isaiah 22:10 where even houses were pulled down to fortify the wall.)

(v 27) Storehouses were built for grain, wine and oil, and stalls for livestock, which, no doubt, would be killed and eaten once rationing started.

(v 30) As it was common practice for invading armies to cut off water supplies, Hezekiah averted this problem by building the famous Siloam tunnel, which can be seen even today, to bring water from the spring of Gihon underneath the hill of Jerusalem to a pool at the lower end of the city.

Do you think the people of Jerusalem viewed an Assyrian victory as inevitable? How does their situation compare with the people of Paraná in David Perry's interview? (see p6)

In the context of the life of your church, or even yourself, are there any battles that you see looming ahead, that you need to prepare for?

Just as drinking water was essential to maintaining life in a besieged city, what do you think are the basic essentials for "standing firm" in a spiritual battle?

2 Kings 18: 13 - 16 Let battle commence!

This passage is augmented by Sennacherib's own writings. Judah held out at first, but other kingdoms and states gradually succumbed, and then it was Judah's turn. Sennacherib writes of capturing 46 fortified places in Judah, and of shutting Hezekiah and the remnant of his troops up "like a bird in a cage."

Recall an incident in your own life, when in spite of all preparation and planning, things still went wrong. How did you feel? What thoughts went through your mind? Is there anything you learned in this experience that you would like to share? Why do some people appear to cope better than others?

Why do you think the residents of

Gajush have been able to put their past behind them? (p15)

Things went from bad to worse. To placate his enemy Hezekiah made a declaration of submission, but the price was high - Hezekiah had to strip the Temple and the royal treasury to raise funds.

Put yourself in Hezekiah's shoes. It was a great humiliation for the leader of a nation, and not just any old nation, but the one which had a special place and purpose in God's heart.

How do you view failure? Do you think God might see it differently?

2 Kings 18: 17 - 18, 36 - 37, 19: 1 - 7, 20, 29 - 31 Hope on the horizon

Sennacherib was not going to give up. As long as Judah existed and harboured rebellious thoughts, his hold over other nations too was insecure. Therefore he redoubled his efforts against Judah.

(19:1) What did Hezekiah do then? Is it something he should have done earlier? In spite of all his worship reforms, it would still seem that for him personally, prayer was not a priority on his agenda. But final disaster made it so. Imagine him in the bare Temple, crying out to the Lord.

How did God answer his prayer?

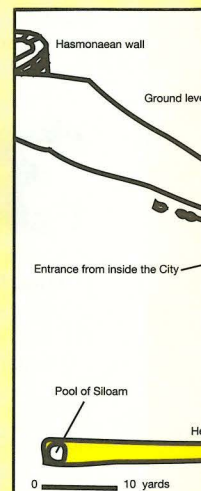
2 Kings 19: 32 -37 God at work.

God spoke through Isaiah the prophet, and then confirmed his word in action. A miracle took place. It is possible that Sennacherib was called back home (see 19:7) and/or some sort of epidemic (bubonic plague has been suggested) swept through the camp. Whatever the human reasons, God was honouring his word.

So the Assyrians disappeared from the scene, and Jerusalem was unharmed.

Why does God sometimes choose to delay his intervention do you think?

Do you see the freedom now enjoyed in eastern Europe as an intervention of God? (see pages 5&15)



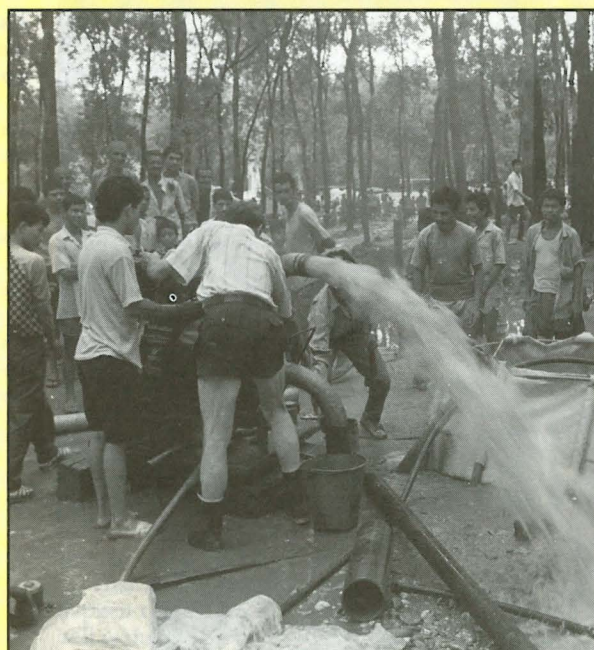
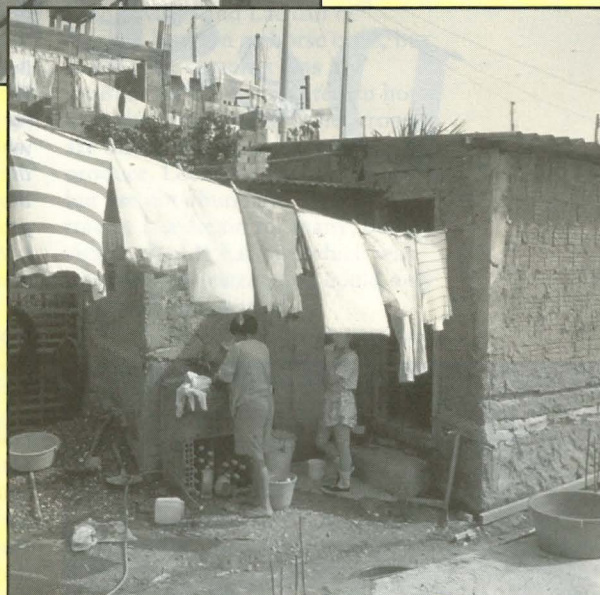
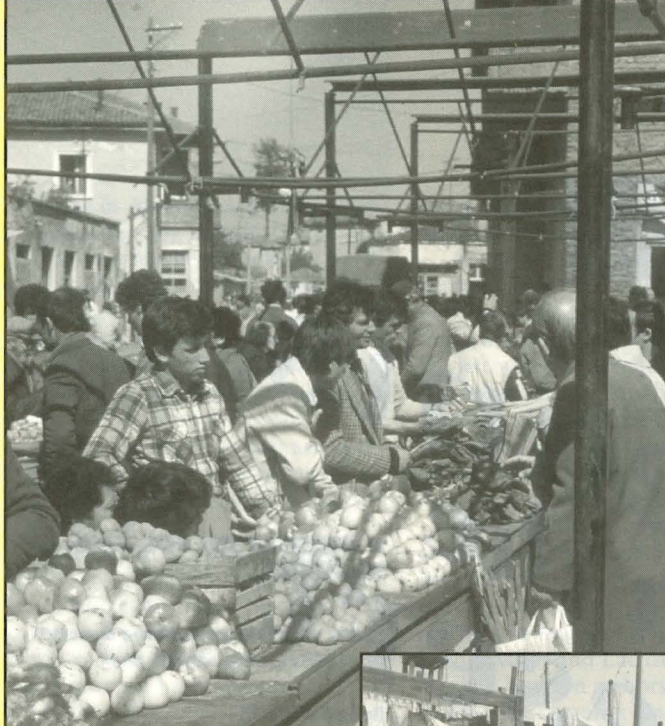
ACTION POINTS

1 Sort out your garden shed, and donate your unwanted tools to Tools With a Mission. This is a Baptist organisation, which refurbishes hand tools, and then sends them to craftsmen in developing countries, who would otherwise starve because they cannot afford their own tools and equipment.
Address : 124 Darnley Road, Gravesend, Kent DA11 0SN. Tel: 0474 533686. Administrator: Dr W G Peterson.

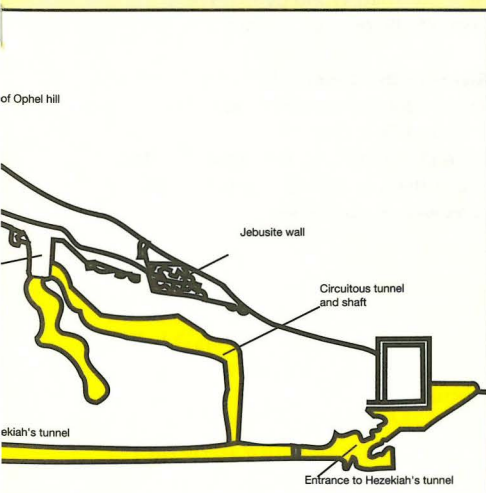
2 Try rationing water for a week in your home. Could you or your family survive if water was only available for three periods each day (see Elizabeth Allford's article p5) Try it! To add spice to the venture, if you turn on the tap or flush the loo outside the "ration hours" - pay a "fine" to Fund for the Future.

3 Count how many water outlets you have in your house. Try collecting water from only one water outlet for a week. Alternatively you could have a 'tap tax' and charge the user each time a tap or shower is used.

4 Grow a garden on church land. Have an environmentally friendly allotment if there is space by your church. Give the produce away, or sell it in aid of world mission.
If your church is in an urban situation, plan a model cost-effective 'small garden', which could be copied by families around.



Double Take



Worship

Streams in the Desert

A MEDITATION FOR TWO READERS

Taken from "Streams in the Desert", the 1993 Harvest Appeal pack.

(Isaiah 41:17ff)

**When my people in their need look for water,
when their throats are dry with thirst,
then I, the Lord will answer their prayer;
I, the God of Israel, will never abandon them.**

Water is rationed, 48 hours on and 48 hours off, if you are lucky; in some areas it is off for five days at a time.

I will make rivers flow among barren hills and springs of water run in the valleys.

The situation in Trapiá is serious. If it does not rain in the next few days, it is hard to see what future there will be for the folk here.

**I will turn the desert into pools of water
and the dry land into flowing springs.**

We've had over a 1,000 cases of cholera since the beginning of the year. The local joke is about a doctor examining a child and talking to the parents: "He's got TB, bronchitis, malnutrition, worms, but it's all right, he hasn't got cholera!"

**I will make cedars grow in the desert,
and acacias and myrtles and olive-trees.**

The soil is cracked and the plants are dry and lifeless. Even if it rains soon,

there will be no harvest until next year.

**Forests will grow in barren land,
forests of pine and juniper and cypress.**

The trees have gone from the hillside, cut down for fuel to cook the rice, and the soil has been washed down to dam the valley stream. When the dam burst, the village homes were washed away.

**People will see this and know that I, the Lord have done it.
They will come to understand that Israel's holy God has made it happen.**

Lord God, you made the earth and all that is in it, and behold it was very good. The confusion and chaos are ours.

Lord, help us, give us the will to put things right!

There are full colour OHP transparencies to accompany this reading - and they can be found in "Streams in the Desert" - the 1993 Harvest Appeal pack. It is available from Operation Agri/BMM, 19 The Mortons, Laund Road, Huddersfield HD3 3GX, price £5.

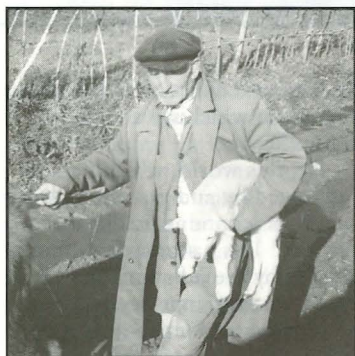
SUGGESTED READING

The Global Consumer Best Buys to Help the Third World by Phil Wells, price £5.99, pub. by Gollanz

Rivers in the Desert Meditations and Prayers for Refreshment, edited by Rowland Croucher, price £8.99, pub. by Albatross. (n.b. This has nothing to do with our publication "Streams in the desert").



An Albanian rural worker



initiative in Albania. Although quite a small village by British standards, the location has been endorsed by both former and current Ministers of Agriculture.

It's not a massive project, and the timescale is really quite slow, but it's a good example of living and working alongside people in need. The people in Gajush are not as badly off as others in Albania; they have enough to eat, and appear to be healthy.

Although one might think the horror that lies behind them was so great that they would never trust anyone again, the four Baptists who conducted the initial working party found everyone very friendly and hospitable. They were invited to a Moslem hostel where veterinary students plied them with coffee, and told how, as Moslems, they were not allowed into the state education system in Albania, but had to provide their own schools in houses. Neither could they return to their

the seeking and development of markets for farm products.

At the moment most men between their late teens and the age of 45 are abroad; others have been sent away to work. The ones that are left wish they could leave. The women work continually at washing, cleaning, cooking and caring for livestock. And once the children have finished school for the day, they, too, must help out.

Water melon was the main cash crop grown in Gajush last year, but because of transport problems it can only be sold locally. The smaller markets in neighbouring Milton, Lezhe, Milot and Lac can be reached by oxen or horse carts, but in the peak season it was not unusual for the carts to return home with the same loads. Other crops are maize, wheat and garden produce. Locally-made tools exist, but are not abundant. To own a tractor is a dream for many, but the village already has one which was purchased privately, and could only cope with one more.

The first stage of the project has happened. An American Baptist from the Co-operative Baptist Fellowship, Bert Ayers, has been appointed, with his wife and family. He took part in the original feasibility study, and later this year he and his family will move to Gajush. Spending time with the people he will collect information which will be of use to the farmers, and will begin to resource them. In his second year he will teach the farmers to do some of their own research and encourage the villagers to plant different varieties of vegetables in their private gardens. His wife will help the women of the village, providing them with nutritional and dietary information. They may be able to expand to other neighbouring villages and hold community events (something totally alien to the people) and perhaps other events like Bible studies, music lessons and youth and educational activities. By the third year the farmers will be more self-sufficient, solving problems and making their own decisions. Activities begun will need to be continued - but hopefully the balance of power will shift from Bert Ayers to the Gajush residents.

That is the plan. Whether it will happen remains to be seen. But the will is there, and hope is returning. Slowly an increased quality of life will be seen in this small community, which could offer a model for living for neighbouring communities too.

GAJUSH

AN EXPERIMENT IN A LAND WHERE TIME HAS STOOD STILL **by Jan Kendall**

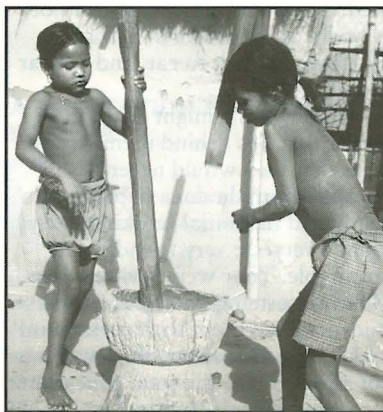
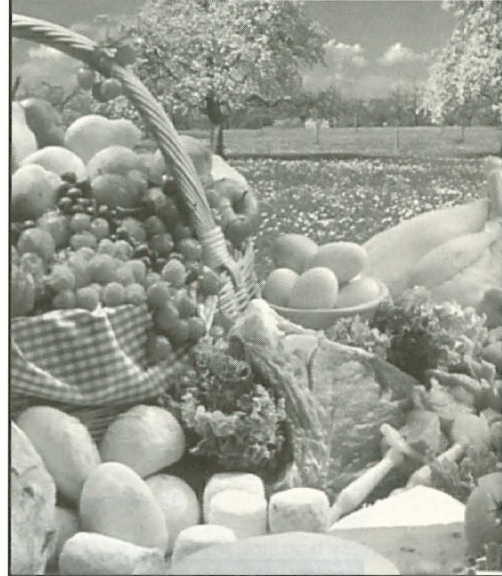
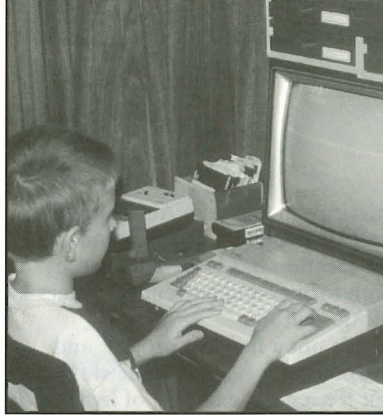
Imagine a land where the roads are still tracks, and the usual form of transport is a horse and cart. Cars are rare, except battered second hand ones, driven by very inexperienced drivers. It is a country where time has stood still, where tools and machines are few, and its people have withstood years and years of oppression. For some, three generations have spent most, if not all of their lives in prison camps. Health care is virtually non-existent. Food is scarce. Some have never even owned a pair a shoes.

The country is Albania, the only country in Europe with more children than adults; a land recently released from tyranny, and waking up to freedom. Albania is a small country and the aid that has got through so far has made a difference.

In the district of Lezhe, 40 km north of Tirana, is a small village called Gajush (pronounced Guy-oosh). It has 468 inhabitants and is the location of the first agricultural development project that BMS has got involved with and is part of the European Baptist Federation

native Serbia, as there they would be coerced to fight other Moslems. Or there was the ex-chauffeur to the communist bosses who now runs his own taxi service, who was happy to sit around and talk, with his daughter acting as interpreter, or the people in the house below their five storey high apartment who called them down, gave them coffee and raki, and proudly showed them their chicken and Jersey cow. On the streets people, especially children, would grab them, asking "Are you English?" "What's your name?" Ex professors and professional people acted as money changers in the main square; when buying in the market other bystanders would check they had been given enough change. In fact there was nothing to indicate the scars and wounds of the preceding years.

But even so, now that the state no longer dictates their every movement the people need to develop the land they live on, to increase crop yields, improve tools and equipment and try things unknown before, such as animal husbandry, water management, and



DOES YOUR CHILD REALLY NEEDS A £500 COMPUTER?

Were you to ask the average British citizen or Church member, I dare say the majority would admit to being aware of the following facts:

- 1 We belong to one of the wealthiest nations of the world;
- 2 We consume more than our fair share of the world's resources of food and fuel;
- 3 Because of this people in other parts of the world suffer acute deprivation.

Like most of us they will have had their favourite TV channel invaded by embarrassing life-forms of the deprived and desperate people of the third world. For the odd hour they have stopped, and thought, and responded. But it's so easy to carry on and forget them, together with the other TV programmes we use to escape reality, when the box is switched off. Perhaps in the minds of the majority, these people only exist, along with Wogan, Ramsey

Street and the Incredible Hulk, a few inches behind the screen, to be summoned and dismissed at the touch of a laser-operated button. If so, then this explains why, like a lot of lemmings we appear to be rushing blindly towards a future Abyss.

Reaching the edge of the Abyss is my personal nightmare, because I feel caught up in this lemming mass. We seem unable to stop being driven forward, pushed from behind and hemmed in. We are galloping on through life, laughing, eating and drinking, enjoying material comforts and fascinations. Praising God for the wonders of high-tech existence with synthesised voices and music. But as I am swept along I catch a glimpse of faces under foot. Faces I have met and talked with in underdeveloped countries such as India and Bangladesh. Faces which express distress and unbelief and mouths which ask 'why'. They represent the forgotten

and ignored majority of the human race upon which we are all trampling.

For this world, which I am so fascinated by and grateful to live in, the Abyss contains predictable horrors. It is a sea of consuming fire fed by the inflammables of greed, deceit, injustice and complacency. Somehow we, the lemmings, consist of this fuel. Somehow contributing to the chaos are agricultural atrophy, meteorological mayhem and nuclear negligence. Yet rising above our impending doom there are islands of hope. Small outcrops of rock project above the lemming hordes. On them stand a few who have clawed their way up and out of the swarm, and stand gazing towards the Abyss. They are trying to shout a warning to their fellow creatures who go noisily by in their jet planes and motor vehicles, with lawn mowers and blasting stereos. I am not one of them but I have heard them, and am trying to align myself with an island ahead as we bear down upon it. In the dream I have not reached the rock, and am afraid that I will not have the strength to grasp it and pull myself clear when the opportunity comes.

When I awake the dream fades, but what always remains are the faces and words of my trampled acquaintances. Their lives briefly encountered or intimately shared, have been etched upon my memory, influencing my priorities and life-style for ever. In the space of a day's journey from my comfortable existence in Melton Mowbray, they can reappear and I enter a different world again. Although I know this is real life, when I am with them there is a sense of unreality, caused

STILL DROPPING



CORA
Quand je compare,
je vois la différence

Top left: Children in Britain expect to have a computer while (Bottom left) children in Bangladesh have to work. Left: A roadside poster in Belgium panders to western consumerism.

by a sudden absence of all the things I am usually surrounded with, and consider necessary for daily life. For life in this simple community who are giving me hospitality is almost totally uncluttered with the need to fuss over consumer gadgetry. The favourite and most important leisure activity is meeting and talking with other people, and next to that spending time with family. They need to depend on each other, for they do not share our confidence in a secure and benevolent future. Comparatively few can afford to be independent, so the adoption of new ideas is usually by consensus, taking time and long discussion.

I return home from their world and rejoin the lemmings in their quest to destroy the earth with insatiable consumerism. The unabated use of fossil fuels and tropical hardwoods accelerates the greenhouse effect. The depletion of the world's minerals is poisoning the oceans. Release of compounds dissolves the ozone shield. Am I just imagining it, or is the global weather already changing? Does this indicate production of CO₂ in excess of absorption by shrinking forests and poisoned seas? I want to be like those far-sighted lemmings and shout a warning to those who will listen.

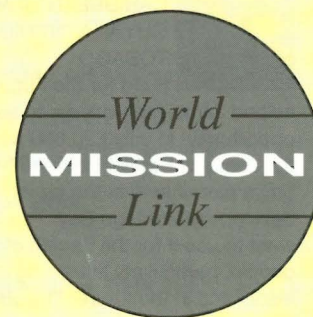
Yet we are still doing very little in real terms to change the disgraceful way we exploit the world. What little we are doing appears cosmetic and probably benefits us more than the recipients. As a nation, historically and currently we have caused and are perpetuating worldwide suffering and injustice. Individually and collectively we are wanting in concern

and action. As Christians I realise God cannot be pleased with us. If you want chapter and verse read the story of the rich man and Lazarus. You and I are cast as the rich man and by and large we are only dropping a few extra crumbs to the poor of this world.

Despite our knowledge of the facts there is still no co-ordinated policy of National or Ecclesiastical action. By maintaining our life styles we add daily to inequality in the world. Yet there is no sustained campaign among Christians to divert the substantial resources away from material indulgence.

The Church appears to have bowed to the power of the advertisers' lie, that it is WE who are deprived if we don't have the latest mechanical aids to help with arduous work like beating eggs or brushing teeth. Before things can improve much in the world there has somehow to be a massive shift of purchasing power away from the rich nations, people like us. It requires being unselfish and lowering the materialistic level of our lifestyles. Something all of us can do now. We may be pleasantly surprised at the benefits. Anything less of radical change and we are still just dropping crumbs.

Colin Foulkes is a former BMS missionary in Bangladesh. He is a member of the Operation Agri committee.



The good news: The church has planned its Autumn programme and included a World Mission Evening. And what's more, the evening should 'help people to learn more about their Link-Up missionary and be relevant to harvest'.

The not so good news: You are responsible for the planning. Help!! Here's one suggestion -

You will need: Lots of BMS magazines and resource material, large sheets of paper, scissors, glue, coloured pens.

Method: Wall sheets are common in some countries as a way of telling people what is happening and sharing information. Divide the meeting into groups, give each group a specific topic and ask them to produce a wall sheet using pictures, stories etc cut from the material provided. Examples of topics covered might be - basic country information; development projects and needs; other religions and their harvest celebrations; the Christian community and how it celebrates harvest; particular work being done by your Link-Up missionary. On completion all the wall sheets are displayed and everyone given time to read the sheets. The event could end by people suggesting topics for prayer from the sheets.

And - when planning the Harvest Festival Service use some of the wall sheets as part of the presentation. That way even more people have a chance to learn.

The above idea is adapted from the World Mission Link Resource booklet 'Mission Education - what can we do?' A few copies are still available. From this Autumn new resource material will be available. Called 'POWER PACK' its aim is to give a continuing supply of ideas and suggestions for a wide range of world mission meetings and events. Copies are available from:

Christine Neilson, BMS Promotion Department - 0235 512077.

CRUMBS?

WEEK 38 September 19-25
CARIBBEAN: JAMAICA,
GUYANA, TRINIDAD AND
TOBAGO

Fund for the Future has helped Jamaican Baptists to seize an opportunity! In July £20,000 was sent to the Jamaica Baptist Union to help it to buy a plot of land in the rapidly developing Montego Bay. The JBU want to use it for the benefit of young people, particularly in training them for leadership in the future. The JBU will build a multipurpose complex to house a church, school, trade training facility, healing and counselling ministry and an auditorium for community use. As the Revd Luther Gibbs, JBU General Secretary writes, "This project will have national and international significance and it will be for the glory of God and the furtherance of his Kingdom." We rejoice with Jamaican Baptists in their vision for the future, and in their work among young people. We remember, too, Adrian Thompson, General Secretary of the Baptist Union of Trinidad and Tobago, and for Joao and Celia Manga, Brazilian missionaries supported by BMS for work in Guyana.

...In him you were stamped with the seal of the promised spirit
Ephesians 1

*Young and old,
from east and west,
from north and
south,
coming together,
working together,
learning together,
stamped with the seal
of the
promised spirit,
witnessing to all
what it means
to belong to the
worldwide family
of the Church.*

WEEK 39 September 26-October 2
INDONESIA
An exciting development
for the BMS is a new
partnership with a group

of Indonesian Baptists who make up the Convention of Indonesian Baptist Churches (KGBI). Through Fund for the Future, the BMS is supporting the Revd Josiah Tambunan and his family which has moved from the island of Sulawesi to live in North Sumatra to plant a church. The BMS is also funding four Indonesian candidates in theological training at the KGBI Seminary in Mandao. The extraordinary missionary vision of our partners is reflected in their giving for mission. The KGBI President, the Revd Yether Mokodasser said "Our congregations are being challenged to give systematically. At every service two offering bags are distributed side by side at the end of the offering pole. One is coloured green and the other blue. Contributions in the green bag go for church work in local ministries. Money given in the blue bag is for the work of the church across the sea in other islands of Indonesia. Also a separate offering box is placed in front of the pulpit in each church for every individual's tithe." It is our privilege to pray with them.

WEEK 40 October 3-9
ANGOLA
In one of the central
squares in Luanda, an
election symbol of a dove

still rests on top of an armoured car captured in 1975 in the early days of the civil war. Sadly, the hopes of peace which the dove symbolises have been cruelly dashed as the country has subsided once again into civil war.

In a country where 1,000 people are being killed each day, we are called on to pray with urgency and dedication for peace. There is little news from the north of the country, the towns of Uige, Maquela, Mbanza Konga and others being under the control of UNITA. It is known that sleeping sickness is on the increase in several areas. The gulf between UNITA and MPLA seems unbridgeable. The church is maintaining an independent position vis-a-vis all the political parties. The Revd. Alvaro Rodrigues, General Secretary of the Evangelical Baptist Church in Angola, was called to account by the government for a broadcast sermon before the last election because he did not come down in favour of the government. He explained that he and other church leaders refused to take sides and were seeking justice and peace. In the middle of it all, corporate worship is the heartbeat of the

Christian determination to hold firmly to the faith professed and to encourage each other in so doing. Let us join with them.

WEEK 41 October 10-16
BANGLADESH:
COMMUNITY
INVOLVEMENT
Clearing up after the

worst floods for 50 years will be a priority for the churches in Bangladesh. We remember the Bangladesh Baptist Sangha, and its Social Institutions Board and Social, Health and Economic Development Board. Health care is going to be a paramount responsibility at this time. Sue Headlam, based at Chandraghona Hospital, is running a community health programme, working out of the hospital in villages. The hospital itself is nearly 90 years old and it is facing changes in the future. Sue says, "There are more and more private clinics and private doctors in Bangladesh, and the hospital situation is changing. There are staff changes and perhaps a few policy changes to come over the next few months. But there is a role for Christian hospitals, because they are centres which are able to share God's love with the people and also give good medical service to the country."

WEEK 42 October 17-23
ZAIRE: LOWER RIVER
Africa is a continent in
crisis. Zaire is a reflection
of that. The infrastructure

of the country is disintegrating. Primary and Secondary school teachers are on strike because they haven't been paid for months. Civil Servants are also on strike for the same reason. The prices of food and other commodities continue to rise. Looting, pillaging and violence is common place in the cities at night.

In it all, the church in Zaire is a light in a dark place. Individual Christians are persevering in their calling and there is spiritual renewal in certain parts of the church.

In the Lower River region, Margot Bafende, Pat Woolhouse, Gwen Hunter and Brenda Earl are serving the church in Kimpese. Gwen writes, "Whilst we have our moments of discouragement we also have our times of encouragement. Continue to hold up your hands before the Lord for this country and its people and for this place. We're on the winning side but we must not weaken. We're counting on you to support us in prayer."

1993
PRAYER
GUIDE
UPDATE

Since its launch in October 1991, the Fund for the Future has been successful in raising almost £500,000 - given as a thanksgiving to God for 200 years of global mission through the BMS. £500,000 may seem like a lot of money - but over £350,000 has already been allocated to fund new and imaginative outreach around the world.

So far over 30 projects have been funded with many more waiting in the wings - but unless more money comes in many of our partner churches could be bitterly disappointed.

As British Baptists we can still raise the funds required if we put our heart into it. Of course it will require further

FUND FOR THE FUTURE



sacrifice - but who said Baptists were afraid of sacrificial giving!

We will not be afraid if we see the world as God sees it - in need of his love and mercy. And once we see it like that, and live up to the vision then digging deep into our pockets becomes less of a problem.

This appeal must close on October 31st 1993. After that date we will be making no further appeals for your donations to the Fund. No doubt money will continue to arrive after that date, but our hope is that on October 2nd and 3rd, UK Baptists will celebrate the goodness of God through the BMS by bringing all remaining donations into the church to be sent in one sum to the BMS. Who knows we might even raise another £500,000 before the Fund closes.

We could still reach our original target of £2m if every Baptist in Britain were to mark the closing day of the appeal by donating £10 to the Fund.

Many of us have anniversaries and birthdays over the next few weeks - why not celebrate by sending a thanksgiving donation to the Fund for the Future.

The real question is, will you be brave enough to take up this final challenge?

Of course you can do it - step out and support the Fund today and by doing so you'll be investing in God's future for his world.

Fund for the Future
Making a World of Difference

MAKING A WORLD OF DIFFERENCE

A short slide set telling the Fund for the Future story is now available

from your BMS

Representative.

The 7 minute slide set, complete with soundtrack, covers projects supported by the Fund, and spells out just what's left to be done! It's perfect for use in a worship service or home group setting.

Contact your BMS

Representative for a copy,

or if unavailable from

them for the dates you

need it, contact Christine

Neilson on 0235-512077.

TEACHERS NEEDED FOR CHINA

Graduate teachers of English, preferably with RSA TEFL certificate and relevant experience needed for higher education establishments for EFL, conversation practice and general studies. Air fares, local salary, medical, national insurance and resettlement grant. Christian commitment vital. Two year contracts from July 1994. Further information, enclosing SAE (A4) and CV, from Janet Claxton, BMS, P O Box 49, Didcot, Oxon

CHINA



DIRTY WATER THREAT TO CENTRAL AMERICANS

Contaminated water is killing 36,000 children annually in Central America, according to the Panamerican Health Organisation (PAHO). Only four per cent of sewage is adequately treated in the region. The rest is dumped into rivers, the main water source for more than half of Central America's 30 million residents. 'In Latin America, the rivers are virtual sewers running through the centre of cities,' said Hugo Villegas, PAHO representative in El Salvador. 'Central America's five million children are frequently sick with life-threatening diarrhoea.'

The contaminated waters have also become breeding grounds for cholera. A year after it first appeared in Central America the region has had more than 30,000 cases, and hundreds of people have died.

Only 40 per cent of Central Americans have access to drinkable water, making the eradication of cholera and intestinal illnesses difficult. Water stored in reservoirs and pumped through pipelines is also frequently contaminated.

Carrying water in El Salvador.

Far right: Chris Haigh, Keith Hobbs and Nigel Taberner setting out on a day's golfing.

Right: Wrapping kwanga (manioc) in Zaire

'These are biological bombs. Cholera has demonstrated how far diseases can spread,' said Villegas.

The UN Development Programme is implementing a two phase programme. The US\$3.5 million scheme will train government officials to present project proposals to donor countries and international financial agencies, and will co-operate with non-government and semi-autonomous organisations that are working to provide clean water.

(LAP)

LEARNING A THING OR TWO ABOUT ECOLOGY OURSELVES

We're so often caught up in trying to export 'appropriate technology' to the southern hemisphere, that we often forget to learn something from there too.

Before catching a train in Bombay, writer Ben Barber was served 'cha' (sweet, milky Indian tea) in a brown clay cup. He noticed his fellow customers were 'dashing their empty cups to the ground where they were quickly crushed into the red-

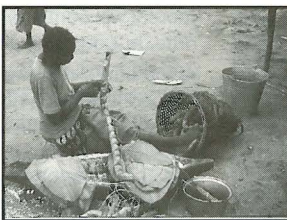
brown earth by the crowds. These were disposable cups Indian style. A month later, at Washington's Union Station, his cup of coffee was served in a 'plastic foam cup that will take hundreds of years to decompose in a landfill, all the while giving off ozone-destroying chemicals.'

Other examples include a visitor to Morocco who lost the key to his bicycle lock and went to the local locksmith expecting to have his lock cut away and having to buy a new one. In an exercise in the conservation of resources, the locksmith drilled four holes, disassembled the lock, made a new key and reassembled the lock, all in about ten minutes.

The city of Shanghai, China, produces all its own vegetables and exports the excess in a programme using human waste as fertiliser.

Village crockery in India is a banana leaf shaped by using thorns as staples. Having eaten rice and curry from it, the plate can be thrown away, to be eaten up by cows.

'So far as I am aware,' said Ben Barber, 'no



systematic search for appropriate, cost-effective Third World ideas that can be adapted in the West to preserve the planet has happened. But as the barges loaded with rubbish find fewer places to dump their load, some of the oldest ideas on earth may turn out to be the most important.'

All this has clear application to our world of Christian mission and global evangelisation. Scores of mini-achievements by Third World Christians could achieve startling results in the West, if tried. We all need to deliberately foster the one-globe outlook and approach, day by day.

(AD2000 GLOBAL MONITOR)

POWER PACKS AVAILABLE NOW!

Are you ever stuck for ideas on how to get mission across in your church? As part of World Mission Link, BMS has produced a series called PowerPack - loose A4 sheets brimming with ideas to help you out.

The first series of sheets includes material for discussion starters, activities, Bible Studies, ideas for events and ideas for how to develop your relationship with your link missionary. We also have plenty of games ideas for children. Write in today!



A DAY'S GOLF FOR EL SALVADOR

An unusual game of golf took place on July 9th, when Chris Haig, General Secretary of the Lancashire and Cheshire Association played a round of golf which covered 300 miles and took 12 hours to complete. He played one hole on each of 18 golf courses covering the North West Area. The game was played to raise money to cover the cost of buying a front wheeled drive vehicle for James and Sue Grote, BMS missionaries in El Salvador. The project has been adopted by the Lancashire and Cheshire Alliance of Baptist Youth. Through the venture, Chris hopes to raise £1,000.

Chris, playing to his handicap of 14, scored 81 for the day. He was chauffeured by Keith Hobbs, the Area Superintendent, and Nigel Taberner, an ex-President of LACABY, acted as caddy!

BHUTANESE REFUGEE UPDATE

Bhutanese refugees in Nepal will spend the monsoon season in refugee camps, reports Jerry Clewett. Jerry, a BMS missionary in Nepal, has been working with the refugees who have poured over the border from Bhutan.

"The overall number of refugees in the camp is still around 85,000," said Jerry, "but the influx of new refugees is only about twelve a day. It appears that the Bhutanese government is no longer (at present anyway) applying physical pressure on people to leave Bhutan.

"The United Nations High Commission for Refugees and the Nepal Government have now set up a 'screening centre' at a border post, and some who present themselves as asylum seekers are being rejected. This includes people who have not been forced out of Bhutan, but have 'merely' come to join family and friends in the camps.

"In most ways, the lack of new refugees is excellent news. Apart from anything else it gives the agencies breathing space to improve conditions in the existing camps instead of building new ones. The slow influx also takes pressure off the government to resolve the problem.

"There are moves to integrate refugees into Nepal,

and the government position is still to negotiate for their return to Bhutan. The SAARC Conference produced no results, and it seems the Bhutan side has been trying to avoid negotiations ever since. Talks could start again, but it is hard to see where the compromise will come on either side.

"It is clear that the refugees will be in the camps at least for this monsoon season, and despite some improvements made to water, sanitation and shelter, conditions are still not good.

"We all need to continue praying for a solution to the impasse."

A FUND FOR THE FUTURE BIRTHDAY PRESENT

Thanks go Mrs Glenys Salmon of Uppingham Raod Baptist Church, Leicester, who recently celebrated her 60th birthday. Instead of presents, she received gifts for the Fund and raised over £250.

"Perhaps if this were mentioned in the **Herald**, it might arouse others with milestones in their lives to celebrate how they could help the Fund," she wrote.

We hope so Mrs Salmon!



FIRST COUNCIL OF CHURCHES IN ITALY

Representatives of Anglican, Baptist, Lutheran, Methodist, Orthodox, Roman Catholic and Waldensian churches met in Venice in June. They approved a provisional constitution of the local "Council of Christian Churches". The initiative is the first of its kind in Italy.

According to the constitution, the various churches are on an equal footing in the Council, and decisions are taken unanimously. The provisional constitution has now gone back to the respective church authorities which must ratify it before the end of October 1993.

In expressing their mutual recognition, the constitution says that "The local Council of Christian Churches in Venice is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit."

"ETHNIC CLEANSING" CONDEMNATION OF ZAIRE

The All Africa Conference of Churches, based in Kenya, "deeply regrets" the political unrest in Zaire and expressed deep concern at the "so-called ethnic cleansing that has been taking place since September 1992 in its Shaba province" against the Kasai people. The AACC cited the killing of 1000 people in the country's North Kivu district and urged African leaders to "recognise and protect the sanctity of life." (EPS)

CHECK OUT

ARRIVALS

Derek and Joanna Punchard
from Brazil
Paul and Debbie Holmes
from Brazil
Stuart and Georgie Christine
from Brazil
Martin and Kathy Hewitt
from Brazil
Bonnie Clark
from France (Volunteer)
Laurence Kelly
from Nepal (Volunteer)
Christine Sutherland
from India (Volunteer)
Phil Commons
from Bangladesh
Sue Headlam
from Bangladesh
Ann Bothamley
from India
Ian and Sally Smith
from Nepal
Neil and Ruth Abbott
from France
John and Sue Wilson
from France
David and Lorraine Champion
from Tanzania
Owen Clark

DEPARTURES

Joy Knapman
to Sri Lanka
David Payne
to Nepal
John and Maria Dyer
to Brazil
George and Betsy Lee
to Sri Lanka
Mike and Daveen Wilson
to Brazil
Stan and Maureen Porter
to Brazil
Valerie Hamilton
to Bangladesh
Geoff and Christine Bland
to Thailand
Mark Greenwood
to Brazil
Isobel Strang
to Nepal
Neil and Ruth Abbott
to France
John and Sue Wilson
to France
Stuart and Georgie Christine
to Brazil
Alan and Ruth Wood
to Niger
David and Lorraine Champion
to Tanzania

VISITS

Reg Harvey
to Zimbabwe
John Passmore
to Bulgaria and Zimbabwe
David Martin to Nicaragua
and El Salvador

CONGRATULATIONS!
To David Champion on the occasion of his recent marriage to Lorraine Fehr

ACKNOWLEDGEMENTS

Legacies	
Eva Waggott	3,500.00
Annie Rawlinson	24.53
Mrs G E Fox	500.00
Mr P H Teager	45,000.00
Col J R Head	15,000.00
Miss A K Wight	15,000.00
Mrs Florence Mayer	5,000.00
Miss P D Barr	7,707.73
Miss W Buttifant	35,000.00
Miss M Turnbull	50.59
Miss L M Bush	100.00
Miss K Robson	368.12
Mrs M H Austen	1,000.00
Mrs K A Chesterton	1,000.00
Miss W Buttifant	1,500.52
Mrs O G Spoor	800.00
Dorothy Esther Bolt	250.00
Dr E G Batters	8,475.95

General Work
GAYE: £58.45; via Macedonian Trust: £23.75; via Macedonian Trust: £200.00; Gift Aid: £166.67; Hertfordshire: £50.00; Anon: £2.00; Anon: £100.00; Anon: £5.00; Charities Aid Vouchers: £63.65.



Refugees from Bhutan recently arrived in Nepal.

**THE KETTERING CONNECTION -
Northamptonshire Baptists and Overseas
Missions edited by R L Greenall**

This book could be among the more important and long lasting results of the BMS BiCentenary. It started as a series of five weekly lectures delivered in Fuller Baptist Church, Kettering promoted by the church in collaboration with the Adult Education Department of Leicester University.

Sometimes, at the end of a story, you wonder, "What happened next?" These lectures follow each other so naturally that you discover "what happened next"! Roger Hayden's *The life and Influence of Andrew Fuller* is followed by Brian Stanley's *The Origins Early work of the Baptist Missionary Society*. Then there is R L Greenall's *After Fuller: Baptists in 19th century Kettering*. This is followed by Michael Laird's *William Carey and Bengal*. Gordon Catherall's *William Knibb and Jamaica: the man who spoke too strongly*, concludes the opening chapter of BMS history.

The lectures complement each other. Hayden runs swiftly through Fuller's life proving his standing as a missionary theologian, leader of the BMS and champion of Christian missions. Stanley, describing BMS beginnings, adds to the picture of Fuller as letter writer and traveller. He also points to the sowing of the seeds of questions and discontent that would grow to the bitter harvest 20 years later.

Greenall is more concerned with Kettering than with the BMS but he shows how the two cannot be separated. Carey has been the subject of countless books and lectures but Laird demonstrates how his contribution to mission can be described comprehensively.

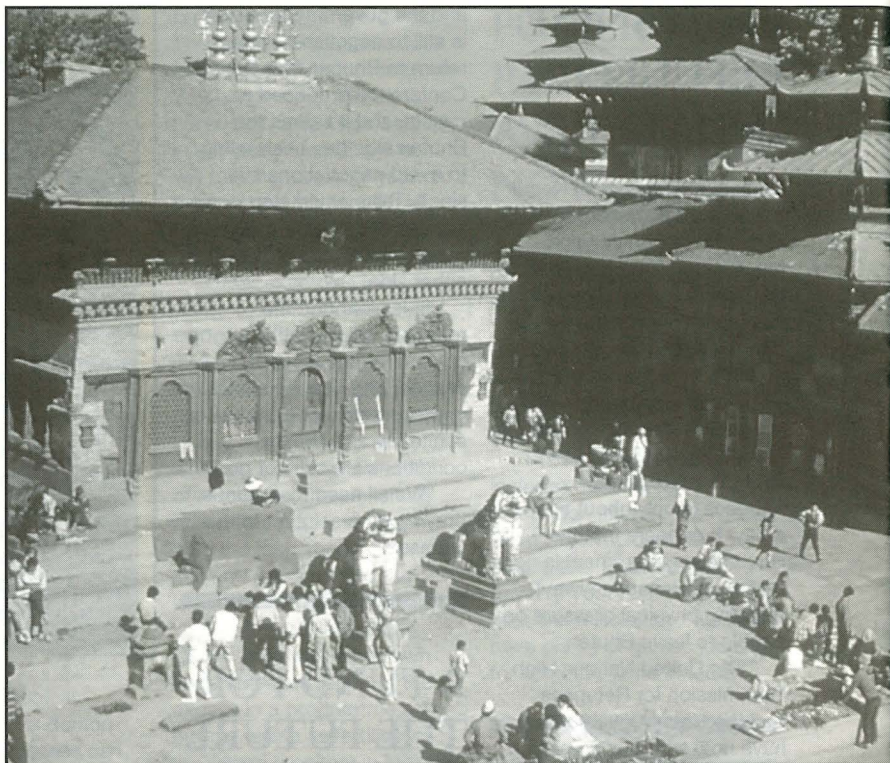
Catherall speaks of Knibb's obsession and shows, as in his earlier writings, that he himself is obsessed with Knibb. So Knibb lives through a man who has lived with him for many years.

The lectures read well. In 60 pages you obtain a picture of the opening years of the BMS. Some sentences cause you to pause and consider their significance. "Far better, insisted Hall, would be a systematic effort to ensure that every Baptist minister made an annual collection from his own congregation. He was defending the traditional nonconformist conviction that all Christian work must be firmly based in the gathered congregation of Christ's people." P23.

"The chemistry between a successful Baptist minister and his church is a mysterious business at any time." P39. "The Serampore Baptists' contributions to Bengali were part of a global movement for the development of languages, cultures, and indeed nations." P52.

If they break the smooth rhythm of your reading, so unfortunately do the typographical errors; 20 at least. And why does Catherall still call Lee Compere, Le Compere, as he did in his biography of Knibb?

Basil Amey



AN UNSEASONAL RAIN IN NEPAL

**Ruth Clewett is working in
Nepal with her husband Jerry.
She is a trained teacher and has
taught RE, English and ESL
(English as a second language)
at secondary level. Although
they have been in Nepal for four
years, they have recently moved
to Kathmandu. Here Ruth
relates how they began to settle
into their new home.**

The house hunting was finally successful, and we have the lightest, most pleasant house we have yet lived in - in Nepal. It even boasts a western style flush loo instead of an Asian squat one - though the flush is redundant and we use soapy laundry water instead. Kathmandu has a chronic water shortage, getting worse all the time, as everywhere is frenzied building activity but nowhere is there extra water supply. Some people now have their water bought in by tanker regularly in the driest pre-monsoon months. That hasn't happened to us yet and the water situation has improved with a lot of recent and unseasonal rain. That has also improved the electricity supply and the "load shedding" power cuts have been reduced and are not so frequently in the peak evening hours.

We live upstairs, above our landlord and his family who have

M A K I N G W A V E S

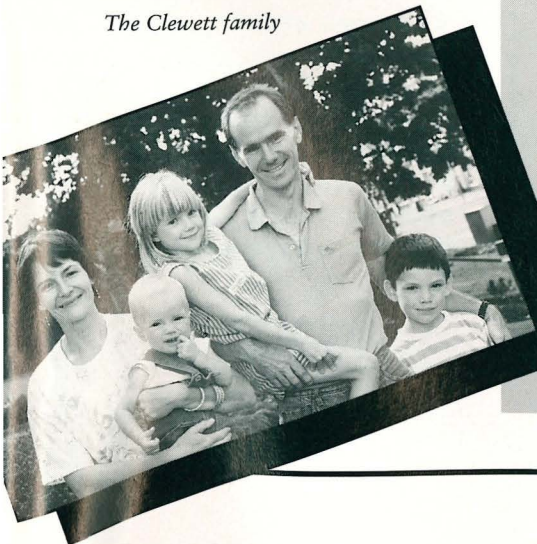
RELIEF AID: A TROJAN HORSE FOR DEVELOPMENT?

by Steve Seymour

been very friendly. They have three teenage daughters, and a son who is Simon's age and enjoys cricket and football in the garden with Simon. This is socially great but hinders the growth of the tomatoes and sweetcorn! Our house is on a narrow path off a wide dirt road, flanked on one side by a small Hindu Temple (bells from 5.30 am!) and on the other by one of Kathmandu's ubiquitous "English Medium" Boarding Schools (motto: "Light is Wisdom"). The road is very dusty when it's dry, especially if you have the misfortune to follow all the school buses down in the mornings - or shoe-sucking mud in the rain. There are some traditional Newari style houses and shops, more and more surrounded by new concrete houses, and a large open space which to varying degrees is used for football, laying out washing to dry, dumping rubbish and the wild growth of various plants including a healthy crop of marijuana.

The area where we live is called Dhobi Ghat, which means the place where laundry is done, and you can walk for a long way past hundreds of trousers and shirts (from the aforementioned boarding schools) laid out on the ground or strung up between trees to dry. Being in the privileged minority, I can do my washing indoors at my private tap, though I probably miss out socially from not visiting the ghat with our dirty clothes.

The Clewett family



Relief aid has frequently been criticised for creating dependence, under-cutting domestic market prices, for being unreliable or of the wrong type and for meeting an initial need without solving the root cause of the problems - an elastoplast on a festering wound.

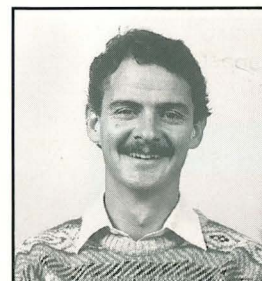
There is a Biblical mandate for assistance to the poor and vulnerable in society. The need for relief aid to help relieve the starving and displaced peoples of today cannot be questioned. Over the year 1991/92 some 13.5 million tonnes of grain alone was shipped throughout the world as food aid. The estimated food aid requirement for Southern Africa this year is over a million tonnes in spite of harvest levels forecasted to be 100 per cent up on the previous five year average (source FAO) with Angola and Mozambique having the greatest requirements due to civil strife, infrastructure collapse and internal displacement.

Recent studies conclude that there will be more not less relief/food aid needed in future years. In spite of the green revolution and economic growth, malnutrition remains. Millions of people have incomes too low to provide adequate nutrition. The distribution of food throughout the world keeps many living with the threat of hunger and poor health. The current economic structure and stance of the rich toward the poor must change.

Relief aid needs to alleviate the immediate suffering whilst not detracting from possible long-term development objectives. Not to be confused with emergency aid, relief aid when applied correctly can supplement, not substitute the development effort. A 'Development-First Relief Aid' approach can be used to challenge existing economic policies and political structures without creating the disincentives usually associated with Relief Aid. Rather than undermining domestic production relief aid can be used as a resource in the move to improved self-sufficiency. However, the poverty and low-income levels contributing to the causes of under-nutrition, increasing food production and national food self-sufficiency in itself does not imply food security for all. A fairer more equitable distribution of benefits is essential.

Relief Aid has to be linked to fairer trade conditions, international financing aid arrangements and improved targeting of the vulnerable groups in low-income countries through income earning, health, nutrition and agriculture programmes. This will encourage food and economic policies of both donor and recipient bodies which promote development.

Steve and Pam Seymour are waiting for visa clearance to go to Zimbabwe where Steve will be co-ordinating a development project for all four Baptist Unions and Conventions in the country. The project is a Baptist World Aid initiative. They previously worked in Zaire from 1987 - 1990.



CALENDAR

JANUARY

1994

Sat 1

Sun 2

Mon 3

Tue 4

Wed 5

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Fri 7

Sat 8

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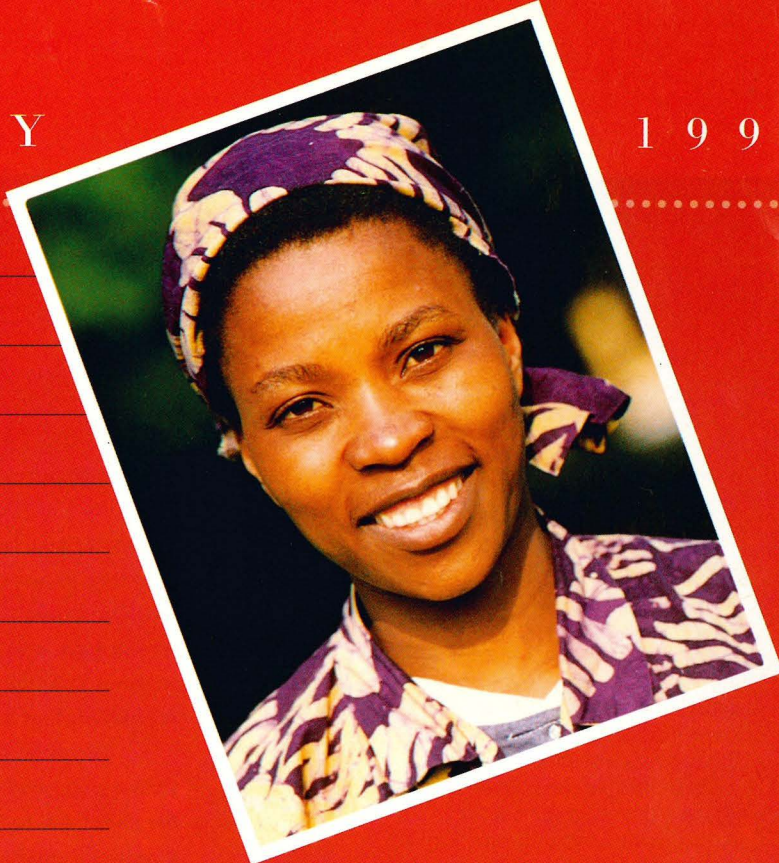
Wed 12

Thu 13

Fri 14

Sat 15

Sun 16



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BMS PRAYER GUIDE 1994

This invaluable guide takes you through each day of the year, helping you to pray for the world. It gives you

- information on all areas of BMS work and witness
- names of all BMS missionaries
- names of BMS overseas partner church leaders
- meditations and prayers

It will be available from November 1.

Prayer Guides cost £1.00 each (including postage) or, if ordered before November 1, 80p.

PRAYER GUIDE

M I S S I O N A R Y

HERALD

O C T O B E R 9 3

RECEIVED OCT 22 1993

VOICE OF
HOPE.....
WHO
DECIDES ?

**Media and
Mission**

WE CARE.
TO BOLDLY
GO

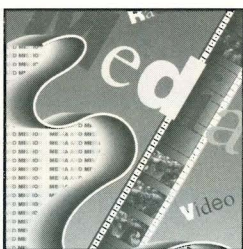
NEWS

BUSH RADIO



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover illustration by
Sarah Prentice

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Please note that next month's Herald will be the November-December double issue.

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Bulk Church Orders
If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.50.

Individual Orders
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Bulgaria	El Salvador	France	Hungary	India
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Portugal	Sri Lanka	Thailand	Trinidad	Zaire
Zimbabwe				

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Ele Clay of the Woman's Missionary Union who joined BMS staff for a week.

"In the information age, those who control the means of collecting, analysing, synthesising, and transmitting knowledge will win the power game," wrote Larry Keyes and Larry Pate in an article⁽¹⁾ about two-thirds world mission.

We are into the information age, an age where individual countries do not, cannot control the flow of images and ideas which today are transmitted via satellite by global media corporations who answer to no government. All round the world, western television heroes and sitcoms - mainly American - are creating a new media-culture which "aspires to speak English and adopts many western values and behaviour patterns.... This goes far beyond the type of music and clothing... it includes western



ideas about what is the standard for material well-being and definitions of success."⁽²⁾

However, there are signs of a backlash against this popularisation of western culture. It has already happened in parts of the Islamic world.

In this context we, as part of the global Church, are engaged in mission. Whilst the small Christian community in Bangladesh is saying one thing about the meaning of Christmas, (see "Ekushi Jishu") American soaps and films emphasise tinsel, fairy lights, Christmas trees, Father Christmas and booze. Keyes and Pate say the future for mission in such situations should be in the hands of those who are not identified with western values, missionaries from the two-thirds world.

Media-corporations are global, but so is the Church. It may be more and more difficult for western missionaries to work in the two-thirds world, but that is all the more reason why we should take mission partnership seriously, supporting, enabling, wherever we can, our partner churches to get on with the task of mission.

A final thought: if the western media is encouraging non-Christian values that is a compelling reason for Christians to get involved in the media, not just in the so-called religious slots, but right across the board as producers, directors, script-editors and writers.

(1)(2) Missiology An International Review, April 1993

TO BOLDLY GO....

by **Ele Clay**

LIFE-LIKE laser images are an intriguing feature in the futuristic programme *Star Trek: The Next Generation* - a popular television series set in the 23rd century and beyond. Holograms, as they are called, are created for almost any reason the writers can devise. These images are as real within the context of the encounter as the person with whom they are interacting. They provide "substance" for the temporary reality desired by the originator. But with one simple command "Stop computer" the images disappear, concord or conflict cease, and all is as it was, except for the memories of the human participant.

I'm not sure which characteristic of these laser images first appealed to us, but as my co-worker, Sharon, and I talked about the potential of modern-day technology to enhance the mission of the church, our discussion inevitably touched on this particular television illusion. Somehow, the ability to invoke an image with *Star Trek*-like exactitude was a rich adventure in our brand of futuristic thinking.

What if a church, suddenly in need of a pastor or other ministerial figure, should find it a simple matter to use a laser-image stand-in for its human counterpart? After all, we now have the technology to replicate human voice through answering machines, and the interminable options of commercial voice mail systems. Why not speculate on the potential to create more sophisticated substitutes for absent leadership in a time of need? To do this would enlarge the scope of the *electronic church* - a label applied to the media manifestation of Christian faith - beyond belief.

History reveals that at least since the dawn of the 20th century, the church in the United States indeed has felt compelled to keep pace with advancing technology. Sometimes willingly, sometimes reluctantly, religious leaders have found it necessary to offer or be open to alternative ways to "reach the masses". The most widely known evangelist of our time, Billy

TO BOLDLY GO

Graham, has touched the world through his extensive use of media in all forms. The compelling directive to "Go... therefore, and teach all nations"¹ has kept the evangelical church, for the most part, ever ready to extend itself - people and resources - into the surge of humanity it calls, the lost.

Most of us born after the 1950s thoughtlessly accept that broadcast media is a wide-open domain for every kind of message. In recent years, that once-protected experience now routinely includes both the offensive and the innocuous. Nevertheless, we have grown to consider the media as the extension of ourselves - reaching into those places where only our imaginations could travel.

In the US, where our life-style choices tend to reflect a preference for isolation, our gadgets, particularly radio and television, help to protect and amuse us in our isolation. Recognising this, and in the attempt to fulfil its mission, why shouldn't the church consider and utilise the same electronic technology to expand itself and its functions, and penetrate the self-imposed isolation of its region?

Therein lies the dilemma of the *electronic church* and those who employ it to extend their ministry. What we have meant for good in terms of reaching out to estranged humanity is severely limited to our own knowledge. To the logical mind, any solution that passes for an investment in time, energy, and money may be acceptable, but is it appropriate where the mission of the church is concerned?

And where is God in all this? He is, after all, the One who created the church - the very definition of which according to His Word, precludes any electronic substitute.

"For it pleased the Father that in him (Christ)" we should be made right with Him "in the body of his flesh."² God substituted flesh for flesh, creating out of Christ's sacrifice and suffering a group of people bound together by a belief that God, Who is, is now manifest in the flesh through those who believe in Him and all he has accomplished for us. The manifestation is what we call the church, the Body of Christ, people of faith.

Although it amused Sharon and me to daydream about a laser minister, we were not genuinely enthused about the idea of supplanting the dynamics of an encounter with a human being with an electronic offering, no matter how sophisticated. We both know that even allowing for the remarkable performances of which they are capable, every human device or medium is dependent on the ingenuity of its creator to even function at all.

I believe this is also true for the church in the world. As much as we would like to captivate our society *en masse* with the richness of the Gospel message, can we, without loss, improve on God's original idea? I think not. "But when the fullness of time was come, God sent forth his Son, made of a woman... to redeem them..."³

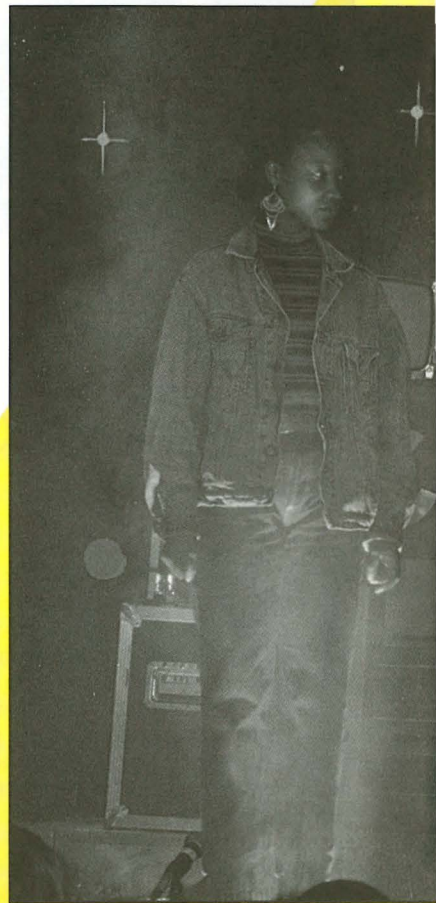
Our stubborn human minds still are most deeply affected by the gentle touch of human hand to human hand, and the reality of love "with skin on it". And from out of the echo of the Apostle Paul's great revelation, "Christ in you, the hope of glory" we begin to understand the mystery of the Christian



experience: "As my Father hath sent me, (in the flesh and in the power of His Spirit) even so send I you"⁴ - the Church.

(1) Matthew 28:19 (2) Colossians 1:19,22
(3) Galatians 4:4,5 (4) John 20:21

Ele Clay, who works with the Woman's Missionary Union in Birmingham, Alabama, part of the Southern Baptist Convention in the USA, stopped over in Didcot on her way back from the Baptist World Youth Conference in Zimbabwe. She "volunteered" to do some work for us whilst she was here so we naturally asked her about the electronic-church!



New technology brought into action last year by Steve Chalke in the Loud presentation. Charlene is seen being hologrammed into the future.

E L E C T R O N I C C H U R C H

WE CARE

In Trinidad, San Fernando Baptist Church has been experimenting with a series of mini television advertisements entitled "We Care."

"They are really just short slots where we talk to a person with AIDS, a person contemplating suicide, just talking to people facing certain problems," explained Junior Ross, who is Youth Co-ordinator for the Baptist Union of Trinidad and Tobago.

"We just want to let them know that someone cares, that we care, that Christ cares for them. We give telephone numbers of people they can contact."

The response to the adverts has been good.

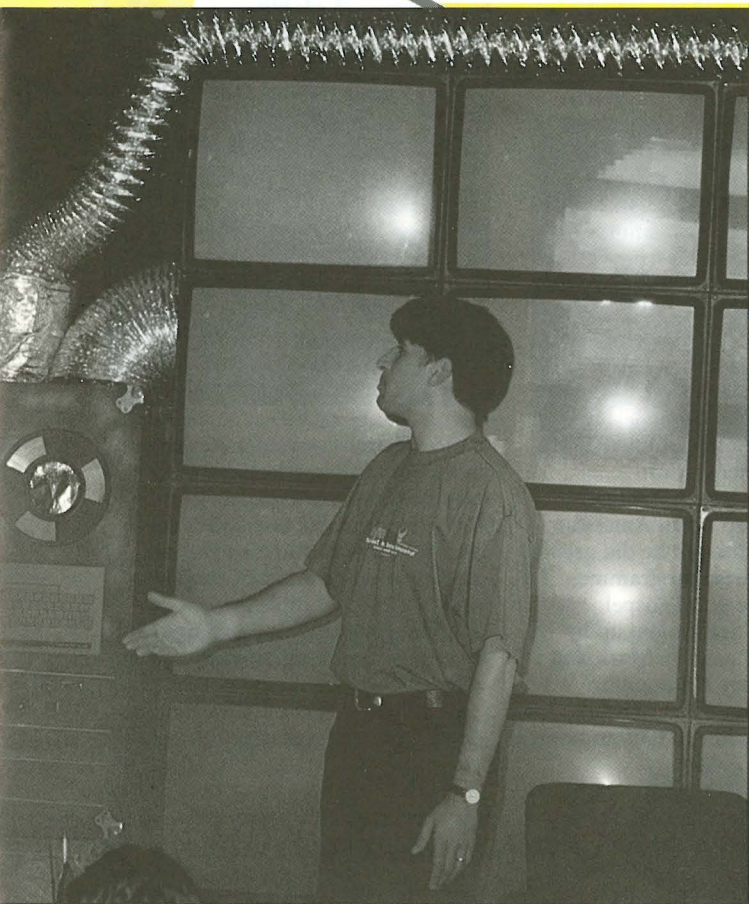
"Sometimes, the telephone rings late in the night: 'Hey I recall your ad and I need help. Can I come for counselling? Can I come to talk? Can somebody come out to meet me?'"

The ads were run during May and June this year and the church is now assessing their impact. They hope to run another series in the future, but this kind of media activity is very costly. They are trying to work out a budget.

Other television and radio broadcasts from various religious organisations can be received in Trinidad.

"Although they are not Baptist, they are fairly okay religious programmes," said Junior Ross.

"A number of people actually tape them off the radio so that others can listen to them."





If you live in the bush in Zaire you'll probably have a radio set. Sounds like a good idea! The only trouble is, it will need batteries and one battery can cost five per cent of your monthly salary (assuming you have a job, and are being paid).

Big radios are all the rage, and some of them need up to twelve batteries - so you can see the problem. A few people had the bright idea of wiring their radios to car batteries but forgot the car needed to be run to recharge them. So they just got run down very quickly.

It's easier if you live in the capital, Kinshasa. More or less everyone has access to a television and a radio, all mains operated. Radio reception is better if you live in the west of the country - even FEBA is concentrating its efforts there.

There's no shortage of stations to listen to either. Continuity is a problem because who broadcasts on what frequency is something of a free-for-all. No government control or clampdowns here. Just anarchy. Maybe Radio Japan in French for a few weeks, or Voice of America trying to oust FEBA. Perhaps that's why FEBA's evening programmes start at 7.33 - to allow you time to tune in at 7.30 and start to twiddle the dial until the familiar tune of "What a friend we have in Jesus" is heard.

The BBC World Service is always a "dead cert" if you want to rely on a frequency. But, even in this bastion of broadcasting, standards are falling. Some are saddened by how much and how quickly they are falling, and this has a knock-on effect for local transmissions. There are exceptions, of course, and at special "religious" occasions like Easter the BBC presents excellent

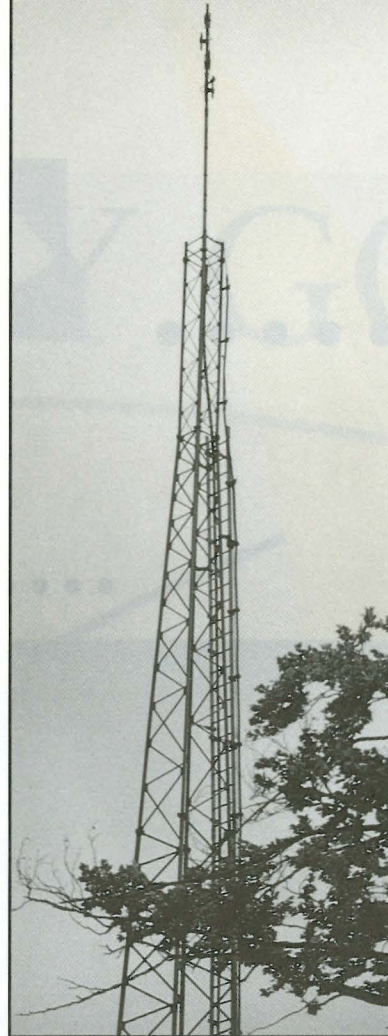
programmes.

In Kinshasa local television and radio such as "Voice of Zaire" are very sympathetic to the Christian message. Every Sunday morning a service will be broadcast with extraordinarily powerful testimonies. But also there will be a Bahai programme, and a Muslim one.

There's no shortage of effort in Christian broadcasting. Generally, wherever you live in Zaire you can pick up programmes sent out by FEBA, Transworld Radio (TWR) or Family Radio, which is broadcast using a very powerful transmitter from Oakland, California. Often these three stations will use the same material. In particular a series of programmes called Perspective Reformé which is, as it sounds, Christian programmes from a reformed perspective, broadcast in French. To ears, tuned to variety and lively debate, these come across as a rather dull and dry.

TWR broadcasts from Swaziland, and transmits programmes in French, English, Lingala and other African languages. However, even the Lingala is spoken by an American, Mark Grings, (though he did grow up in Zaire). These programmes generally have a good gospel exposition and are broken up by Lingalan songs sung by Mark and his wife, and they are popular.

FEBA broadcasts to Central Africa for a quarter to half an hour



a day. There is quite a wide variety in the scheduling, although there may be too much Perspective Reformé for some tastes. But there are also services and a short meditation on a Sunday, and hymn singing, scripted Bible study/discussions, and testimonies of well known Francophiles on other evenings.

And what do the Zairians make of all this? It's hard to tell. Market

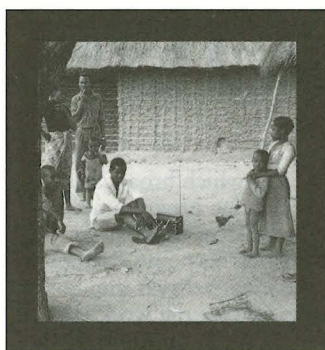
... Turn your radio on, turn

RA

Turn your **LIGHTS** DOWN LOW

research and Gallup polls are more a feature of a stable society, which Zaire certainly is not. BMS missionary John Mellor officially monitors FEBA broadcasts, and rumour has it that TWR is much appreciated, particularly the Lingala programmes. But that's the nearest we'll get to reliable feedback. FEBA reception is variable and that only complicates the exercise.

Not that Christian radio is to be knocked. It's doing a grand job in very difficult circumstances, and is to be encouraged and supported as



much as possible. As always it could do with more funds, and stronger transmitters, which equals more expensive transmitters.

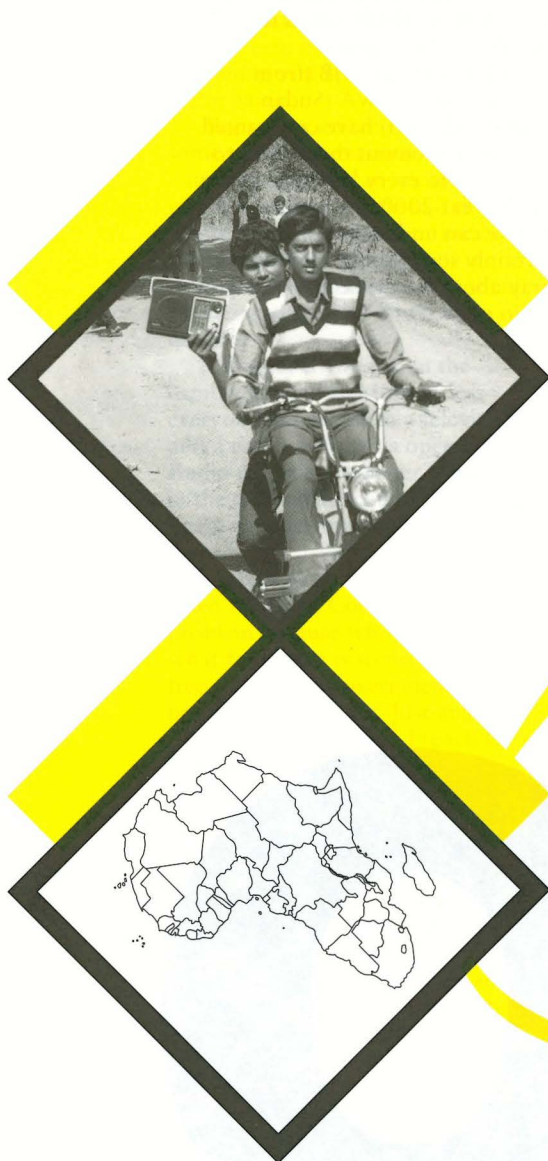
FEBA, TWR, HCJB (from Ecuador) and ELWA (Sudan Interior Mission) have covenanted together to commit themselves to broadcast to every language group by the year 2000 in a language the people can understand. Now that's certainly something to think and pray about next time you turn your radio on.

your radio on ...

RADIO

REACHING

PLACES OTHERS CAN'T TOUCH.....



FEBE, which broadcasts Christian programmes to large areas of Asia, the Middle East and Eastern and Central Africa, believes the strongest case for the work it is doing is in areas of the world where the Church is negligible.

Many areas, like the Middle East, Afghanistan and Tibet, are closed to any form of Christian witness.

"So how do we fulfil the great commission in any other way?" asked Russell Ashley Smith who is part of FEBE's operation in Worthing.

Often there are small isolated groups of Christians in these countries.

"A number of churches in these areas, send donations to show their appreciation of FEBE's work," said Russell Ashley Smith.

"At the other extreme are countries where Christians can carry out their activities in a very open manner. Here local churches often produce the programmes for us to broadcast. Over 60 Christian groups provide programmes for us. These range from indigenous missionary societies to individual evangelists and denominations."

"So, we are providing a service for the Christian Church."

Russell asked, "What is a Christian programme? Because some of our programmes have no overt Christian content. There are the farming programmes which are broadcast in three Indian languages. Other programmes deal with issues like health, development and child

care. We see this as a valid thing for Christians to do.

"At the other end of the scale there are worship programmes which are entirely Christian. Where the Church is under persecution, FEBE sees its role as supporting Christians, offering them teaching and giving them the feeling that they are part of the world-wide Church.

"We are also carrying programmes in two languages in India especially aimed at isolated Christian workers. For example, there is the Christian pastor in Orissa. He has 14 churches in his care. As he moves around them he probably only meets another pastor once every two or three months, if that. So we have an hour-long programme each week just for people like him.

"Another hour-long daily programme is called 'Network'. It is live and intended for young, intelligent, educated Indians who are nominal Hindus. The programme is pre-evangelistic.

"The intention is to make friends with people, those who would otherwise not wish to have anything to do with religion. They have been brought up as Hindus but feel it has no relevance for them in the 1990s. However, they still think like Hindus. So gently, and not more than two or three times within each programme, we bring in a thought which challenges that upbringing, perhaps challenging fatalism."

Many listeners write letters which all go to local offices - North or South India, Pakistan, or, for Arabic speakers, Beirut. Local



F E B A

offices then reply to them.

"In India, said Russell, "we have relationships with indigenous missionary societies and often names of enquirers are passed on to evangelists working in the area of the writer. FEBA is not a church. Our vision is that 'through the power of the Holy Spirit individuals may be reconciled to God, become followers of Jesus Christ, grow in Christian understanding and become responsible members of the Church.'

"So we pass on names. But we have to be careful. Many persecuted Christian communities are suspicious of newcomers until they are sure they are not spies. So it is not always easy to put people in touch with a church."

FEBA broadcasts in over 40 languages from three transmitters in the Seychelles which reach into 30 countries.

One language is Yao, spoken by three million people in Malawi and some neighbouring countries many of whom are Muslim. There is no other broadcasting in Yao because the Malawi government refuses to recognise it as an official language.

There is an interesting development in Zimbabwe. "The Zimbabwe Broadcasting Corporation has asked FEBA to be responsible for its religious broadcasting. Two expatriates are working there and a small team of Zimbabweans. They are responsible for co-ordinating the radio religious broadcasting. We are also sending someone to take charge of the TV broadcasting in a co-ordinating role.

103.

ASIA

THE MIDDLE EAST

EASTERN AND CENTRAL AFRICA

THE VOICE OF HOPE

The "Voice of Hope" radio station in Managua.



The one year old Baptist Radio Station in Managua, the capital of Nicaragua now ranks as number eight, comfortably in the top-ten, in terms of audience ratings. And for those stations broadcasting on FM it is within the top three.

Quite an achievement by the small Baptist Convention in Nicaragua! So why did the Convention embark on what is a costly venture?

Most radio stations were either Catholic or putting out an obviously Catholic slant. For years, the only Protestant radio station had a heavy Pentecostal bias with an emphasis on personal decision and getting ready for heaven.

Baptists, while not denying the need for a personal faith, felt the gospel was more than that. They wanted to present a fuller understanding of the gospel to their country showing how it applied to today's Nicaraguan society.

On the "Voice of Hope" it is trying to introduce a range of programmes, not all just straight gospel challenge to decision programmes, but also theological reflection on the situation in the country and on the challenges they are facing. Sometimes this will involve political comment.

Also, they want to introduce not just what we think of as straight gospel programmes, but also cultural and educational programmes. Much of that is still in the planning stage.

The radio station also enables Baptists to communicate with each other. Each Saturday morning, the General Secretary of the Nicaragua Baptist Convention has a half-hour programme in which he presents news and views and prays for churches and pastors.

There is a lot of music on the

station because most listeners are young. The station is very highly favoured by young people in Nicaragua now. Over 60 percent of the population is under 20, so this is obviously a good move by the station. They are pitching at the right end of the market.

They play a wide variety of music. Being in its infancy they are building up their selection and are open to receive cassettes of well-recorded music. Some churches in the US have sent cassettes for them to use. Any contemporary Christian music would be of interest to them. The station has an unpaid honorary director, Sixto Ulloa. He used to be a member of parliament in the days of the Sandanista government.

David Martin, BMS Overseas Secretary with responsibility for Central America called in on the station a few weeks ago and shared in one of their Saturday morning programmes.

"It went out at 7 am and consisted very much of domestic news and notices. But there is an eight minute slot for Biblical reflection and I took that.

I gave a greeting in the name of British Baptists and also, while I was in the studio, I recorded a general birthday greeting, which seems to have been aired a number of times

well before the actual first birthday date."

David Martin said they don't do traffic news yet. "Neither do they do weather forecasts. The weather doesn't have such a great fascination as it does for British audiences. But they do have links with the local Reuter agency and so, regularly each day, they put out national and international news - at least in brief form."

So Baptists are offering a regular broadcasting channel not just a narrow religious station. It is on air from six in the morning until ten at night which means there is a fair amount of time to fill with their programmes.

The studio itself is in Managua, in a converted house given to the Convention a few years ago by American Baptists. At the moment there are two studios and a room at the side with a window connection to the sound engineer.

"The equipment is fairly basic but it works well and the final, broadcast sound is very good," said David Martin. "I think the station has got plenty of possibilities for the future."

The "Voice of Hope" is one of those projects which has benefited by a grant from the BMS Fund for the Future.

There is a lot of music on the station because most listeners are young. The station is very highly favoured by young people in Nicaragua now. Over 60 percent of the population is under 20, so this is obviously a good move.

Discussion Starter

1 Is no news good news?
What difference would it have made to you if you had never heard of the tragedies and miseries of say, Ethiopia, South Africa, Bosnia, or the West Bank? Is that a good thing? What happens to the people in other areas whose plight is not covered by the media? Is out of sight always out of mind?

Do you think you can have too much news? How many news broadcasts do you listen to/read/watch a day? Would you agree with the newscaster Martyn Lewis that there is not enough good news broadcast today?

2 BMS, where are you?
Go through this month's *Herald* magazine and count how many BMS projects are highlighted which work using the media in some way? Assuming these articles include the most significant contributions made to use of the media, how does this compare with BMS involvement in say, medical work, or agricultural work? What conclusions do you draw? Is there a need for change? Is the Church slow to wake up to the possibilities for change and a better quality of life? And slow to use the means to achieve this that the world has already cottoned on to? (See article on Central America's first women's radio station)

3 Imagine you're in charge of the advertising budget.
Let's set the scene: you are working for a charity, and have to place some advertising in the Christian press. You can either opt for a newspaper with a circulation of 15,000, with an advertising cost of £500, and expected revenue coming in of £5000. Or you can choose to go for a magazine with a larger circulation of 60,000, and correspondingly greater advertising costs of £4000, (which you can afford) and expected revenue of £60,000. Which would you choose, and why?

4 Lies, ** lies, and statistics.
Did you know that we are much more likely to retain information if it is given visually as well as merely hearing it? Is that something you can identify with?

If it is the case, ought there to be more visual aids in sermons?

As an aside we hesitated about ** lest I cause offence. Then we read a



quote from Tony Campolo speaking at the World Youth Conference in Harare (BT 2 Sept 93) in which he said, "Last night, while you were sleeping, 40,000 kids died, and most of you don't give a damn. The problem is that most of you are more upset about me saying 'damn' than you are about the 40,000." Do our beliefs sometimes make a mockery of our lives?

5 Excel
In an age which seeks acoustic and visual excellence, compare audio-visual equipment and types of journals and magazines that you have at church with those you have at home, and those found in your neighbours' and colleagues' homes. Is it a sign of spirituality to have out-of-date equipment?

Can you add any extra reasons why you think the "Jesus" film has been such a success? (see p19)

6 Inventory time
List all the radios and televisions you own, at home, or in your car - anywhere and everywhere, from the garden shed to the holiday caravan.

Why is it people own radios and televisions in this country? Are the reasons the same in Zaire? (see p6)

7 T.h.i.s...i.s...y.o.u.r...p.a.s.t. o.r...s.p.e.a.k.i.n.g..
List the advantages and disadvantages of having your pastor or minister replaced by a laser image. (See "To Boldly Go.." p3)

Double Take

D OUBLE TAKE? Double Take is a way of using the *Herald* to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study

John's Gospel is a lot more overtly "theological" than the other three; the passage for studying is quite short, because each verse is packed full of images, ideas, and phrases to ponder over.

JOHN 1 : 1 - 14

The Word of God 1: 1 - 5

We use "word" often enough. "Take my word for it;" "I'll have a word with...;" "Say a good word for me;" "Word for word;" "I'd better eat my words;" But none of these sayings in the English language can do justice to what John is describing here. God had something to say to mankind, and his means of communication was "The Word."

Jesus, the Word of God was "in the beginning with God;" he was part of creation recorded in Genesis 1. When God said, "Let us make man in our image..." (Gen 1:26) Jesus, the second person of the Trinity was with God, part of God, engaged in that creating activity.

God spoke; he chose to intervene in human history by sending his son to be born and live and grow both in time and in a specific place. There are no real parallels with this, but is there a situation you have longed for, prayed for and wish to intervene in? What means of communication will you choose?

"All things have been made through him" (v3) All people in the widest sense are children of God; they owe their existence to him. So Jesus is concerned with all humanity because he is involved in their creation. Does this verse have anything to say to those who keep their religion a secret affair? In verse 5, the word used in the Greek for "overcome" has a double significance, which is why translations here may vary. "The darkness has not overcome it" both in the sense of grasping with the mind, or comprehending, or grasping with the hand, and destroying it. What were the main reasons for the opposition to Jesus and his teachings? Has time and history significantly altered this? Can you give examples of where the candlelight of Christianity is glowing very dimly, but has not been extinguished? What are

your immediate reactions to the film Ekushi Jishu and the problems it experienced in being allowed to be shown in Bangladesh cinemas?

John the Baptist 1: 6 - 8

If you were to only read John's gospel concerning John the Baptist, which familiar features of his life and death would remain, and which would be missing?

(See "The Voice of Hope" p10) When you listen to your local radio station, and particularly the "religious" slot, do you feel it gives a good, balanced coverage? What aspects would you like to see covered that are not included at the moment?

John the Baptist's overriding concern was to "bear witness to the light." All the people and projects featured in this month's Herald are in their own ways trying to do this. Which article sticks most in your mind? And why?

To stand in the light of Jesus and to believe in him are not the same thing, just as going to church does not make you a Christian, or being in a garage doesn't make you a car. What factors can bridge the gap? The record of those who believed in Jesus through John the Baptist is recorded in 1:35 - 42.

Rejection and empowerment 1: 9 - 13

Verse 11 is haunting by its starkness, and sad reality. All four gospels record Jesus' words that "a prophet has no honour in his own country." Israel, with the special relationship it claimed with God openly rejected Jesus. Is mission progressively easier the further one travels from home?

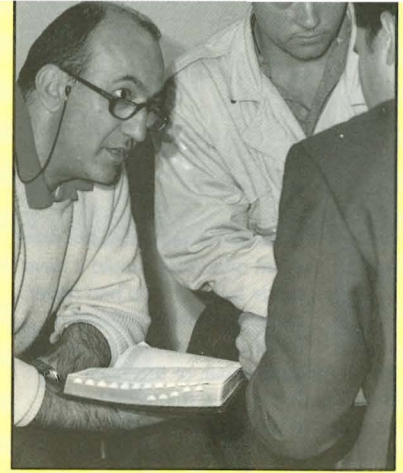
Many received Jesus, and to them he gave the power (authority or right) to become children of God. However much we plan for a new life in Christ, it is God by his grace who actually sets the spark alight.

Camping in the same field 1:14

Here the whole glory of the Incarnation is beautifully described. Jesus, the Word of God, present and active in Creation became man.

The word in the original Greek for "dwelt" literally means "tabernacled". It is both an allusion to a transitory way of life, living as in a tent and a reminder that in the Old Testament God dwelt among his people in the tabernacle.

The tabernacle was the



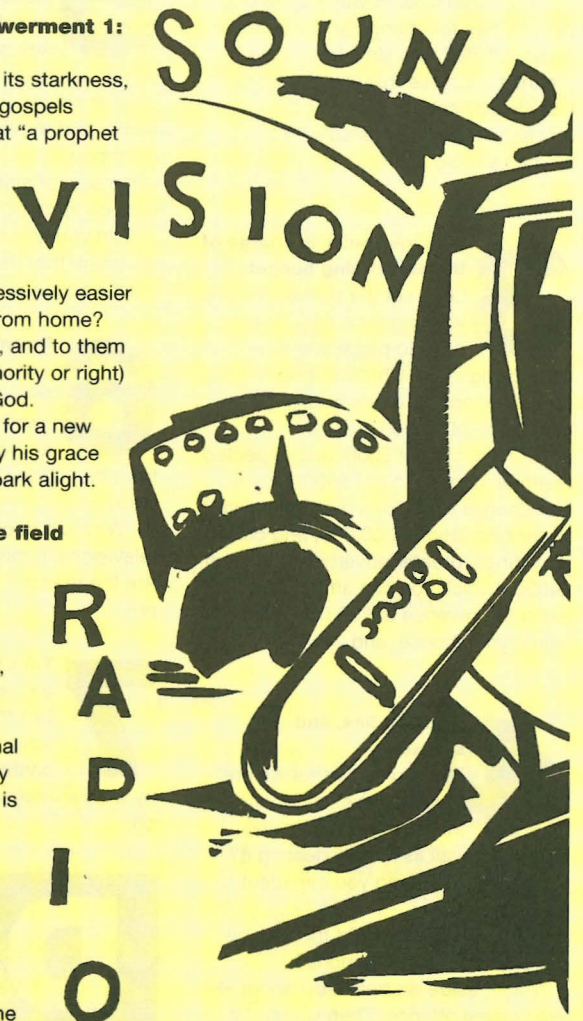
centre of God's glory in the Old Testament, but that manifestation was still incomplete. The fulfilment of Isaiah's prophecy that "I am coming to gather all nations and tongues; and they shall come and see my glory" (66:18) was now here in Jesus.

So "God with us" was to have an effect on all peoples worldwide.

The description of Jesus, the Word, God become man is "full of grace and truth".

Can you think of other ideas apart from Eric Clapton's "I shot the sheriff" that the team at Fréquence Protestante could use in seeking to come alongside people? (see p22)

What can the church say to the world by letting it know that "We Care" (see "We Care" p5)



ACTION POINTS

1

Become a DJ

Advice is quite often given to school leavers who want to get involved in radio work, particularly if they are aspiring DJs, to get involved in local hospital radio. So how about it? Ask if there are any openings in your locality for volunteer help.

2

It's not as impossible as you may think

Explore the possibilities of letting your church or church based project buy advertising time on local radio, or even TV.

3

Be professional

Don't muddle through. Encourage those with giftings in this area to learn from the professionals. Maybe there is even someone in your church whose work is in broadcasting or journalism who would be willing to lead a one day seminar. If not contact CTVC who give training in radio and TV techniques; video, film and audio production; and have studio facilities. Address : Hillside Studios, Merry Hill Road, Bushey, Watford, Herts. Tel 081 950 4426. For publicity and editorial advice contact Just Words, 7 Blackcroft, Wantage, Oxon, OX12 9EX. Tel 0235 762810.

4

Not just kid's stuff

Reaching people through the written word need not just be a column in a newspaper. Have you thought about spreading the word through logos on sweatshirts, T-shirts, badges, mugs, stickers, and bugs?

5

How good are you at getting your message across?

We probably all know someone who is forever writing to their local paper, or their MP, or even the BBC to impart information, or protest at some outrage. Writing to the media really is a good way of getting wide coverage to whatever it is you're wanting to say. But there's a right and a wrong way. See what you think of this letter.

9 Woffle Lane

Sunday.

Dear Editor,

We opened our new building yesterday and were able to rejoice together at the Lord's goodness to us as a fellowship over the years. We wanted to share our joy with your readers. The flowers were prepared lovingly by Pat Simpson, and Mr. Boggs played the organ. Mr Smith, our part-time pastor who serves us so well, was the preacher. Hope you can use this in your paper.

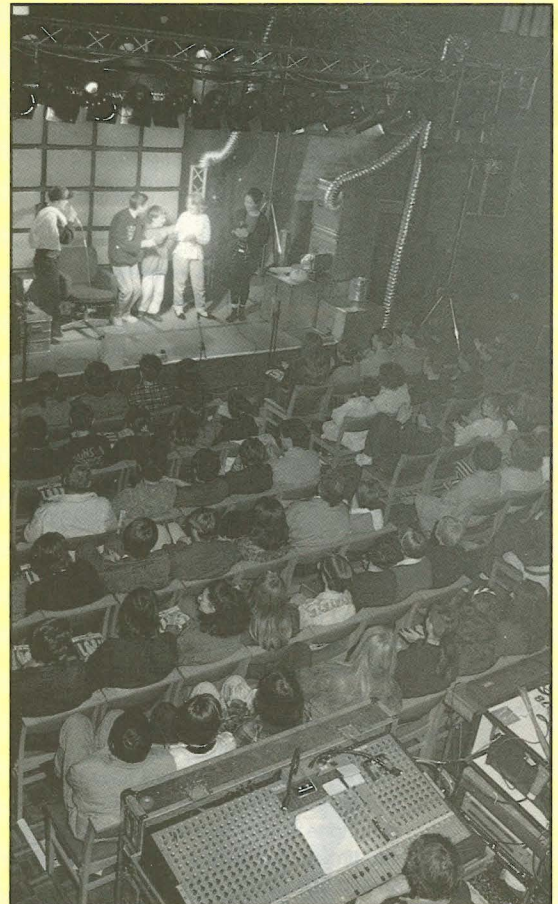
Yours in Christ's service,

Frank N. Ernest
(Secretary)

P.S. It was such a joy that the opening went ahead despite the church hall being burnt down the previous evening.

Individually or as a group decide how much this letter tells (or doesn't tell) you about the event it's describing. Rewrite it to make it more usable to the Editor.

Remember : anything that is going to gain the media's attention should include the following details:
What? - is the story's subject.
When? - did it happen.
Why? - did it happen.
Who? - played a key role.
Give full details.
Where? - did it happen.
How? - further details.



Double Take

Worship

Forget the sermon - show a Christian film instead.

For housegroups : using the latest national or local newspaper divide the newspaper between those present. Each person reads out a story on their page, and then prays for the situation. (You don't need a highbrow paper for these - the people and events in the free papers and tabloids need just as much prayer.)

Does your Link missionary have a phone? (This will depend on whereabouts in the world they are). If they are accessible on the phone, why not arrange for a direct connection (with amplification) between them and yourselves in a Sunday service or midweek meeting? You will have to do some background work with the telephone wiring, and some research into time differences, but this direct link should serve to forge a greater bond between both missionaries and congregation.

Words,

*they're only words, Lord,
put to confusion at Babel,
turned upside down at Pentecost.
Yet so important for us
to learn and grow and communicate.
From a baby's first gurglings
to the angry teenager's graffiti;
they give expression
to our individuality,
our hopes, fears, loves and longings.*

Pictures,

*they're only pictures, Lord,
flashed across the sky as the first
rainbow promise to Noah,
or in one's mind as the Macedonian man
beseeching Paul.
But they mean so much to us,
enriching our lives, and lighting our
spirits.
The TV pictures which haunt us,
or last night's sunset painted so quickly,
and then gone forever,
colouring our monochrome existence,
highlighting sense, feeling and the hope
of eternity.*

Sounds,

*they're only sounds, Lord,
notes soothing anger as the harp of
David,
or the great tumult of Elijah's
earthquake, wind and fire.
Yet where would we be*

*if we were condemned to life in a silent
world?*

*Not to be able to hear the voices of
children at play
or the great orchestra of perpetual
clatter,
that both cheer and exasperate,
amuse, instruct and saturate our
moments.*

Words, pictures, sounds

*thrown almost haphazardly into our
days
as a gift from Creator to his image
bearers.*

*May we carefully pick them up and use
them,
not as one who is dumb,
not as one who is blind,
not as one who cannot hear,
but thoughtfully, creatively and sacrifi-
cially,
channelling speech and actions,
thoughts and words
into the global message that God has
already given
in Jesus.*

Jan Kendall

BOOK REVIEWS

THE LONG WAY HOME

Florence Cleaver

(published by Aubrex, Matlock, price £8.00).

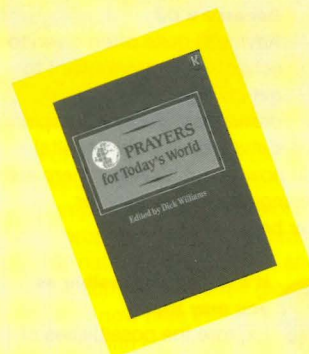
The author, encouraged by her family and friends, describes her escape from the Japanese invasion of Burma in 1942. One of the largest migrations in history, 331,000 people made their way, in groups, on foot or by trekking ponies along narrow paths through the forests and mountains of Upper Burma into North India. Not knowing how far behind them the Japanese might be, or what was happening in the rest of the world, their fears were transcended by an immense optimism and the sight of rare orchids in the magnificent forests below.

Carefully researched, the background to the journey enables the reader to reflect on an era of considerable missionary activity in Upper Burma, before it was finally closed to the rest of the world by the military government of General Ne Win and missionaries evacuated again.

When Florence Cleaver went to Burma (now Myanmar) in 1937, she was one of 31 missionaries sent by the Methodist Missionary Society. Included in her book are fascinating glimpses of the country, the people and her encounter with them, learning, not only

to speak the language, but to understand their culture. Above all, acutely aware of her vulnerability, she shows spiritual integrity and a profound sense of vocation.

Maureen Edwards.



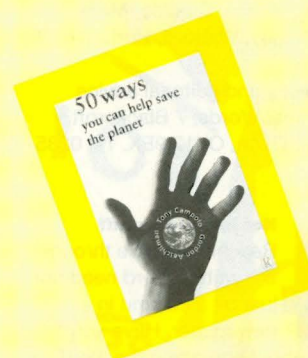
PRAYERS FOR TODAY'S WORLD

Edited by Dick Williams,

Kingsway Publications. Price, £11.99 (hardback).

A useful book for hardpressed worship leaders who are looking for prayers on particular subjects. There are prayers on creation and ecology, Church and the world, countries, wars, poverty, health, homelessness and the Christian seasons.

Whilst the prayers adequately cover their subjects they somehow lack bite. The intellectual needs to be balanced with the emotional.



50 ways you can help save the planet

Tony Campolo and Gordon Aeschliman,

Kingsway Publications. Price, £4.99

Essential reading for all Christians who say they care about God's Creation. This is not just another book challenging us to be ecologically aware but a down-to-earth book full of practical suggestions. It is full of things we can all do - ways to save water, energy, paper and plastic; how and what to recycle; adopt an eyesore; buy green and boycott non-biodegradable products and much more. It is a book about how we can all make a difference when it comes to being responsible stewards of this world.

Central America's first women's radio station.

In Nicaragua women are the subject of news reports, but there is no space for them to express their thoughts and feelings. They are the dumb victims of crime and violence, but their views on social, political and working rights can only shout into the silence....until now, that is.

Last December *Radio Muher*, the brainchild of the Foundation of Women Communicators, an organisation of 25 Nicaraguan women journalists and publishers and Central America's first radio station for women, went on the air. The station's director is Luz Monterrey, a well known Nicaraguan journalist and the only female director on more than 30 radio stations in Managua.

In fact women don't climb very high up the labour ladder in Nicaragua, so there are very few openings for work in radio stations. The majority of women are illiterate and therefore the circulation of newspapers and magazines is very limited. As Luz Monterrey points out, "It costs money to buy newspapers. But it doesn't cost anything to listen to a radio."

The station is not so much entertainment as a service. Women are offered legal advice, programmes on health care and sex education for young people. It also looks at matters from an ecological perspective, and analyses the news from the perspective of women.

The majority of women are not familiar with the law, and are victims of injustice, and so the station wants to reach women in prison. Perhaps to balance this they have agreed a project with the Government whereby once a week a women police officers will come to the studio and answer questions.

When asked if *Radio Muher* was just a feminist project Ms Monterrey replied, "*Radio Muher* is not necessary feminist, but rather comes from a gender perspective. Some people think there is no difference between a gender perspective and feminism...The revolution in Nicaragua brought the development of a political consciousness, but not of a gender consciousness. This analysis led us to this project."

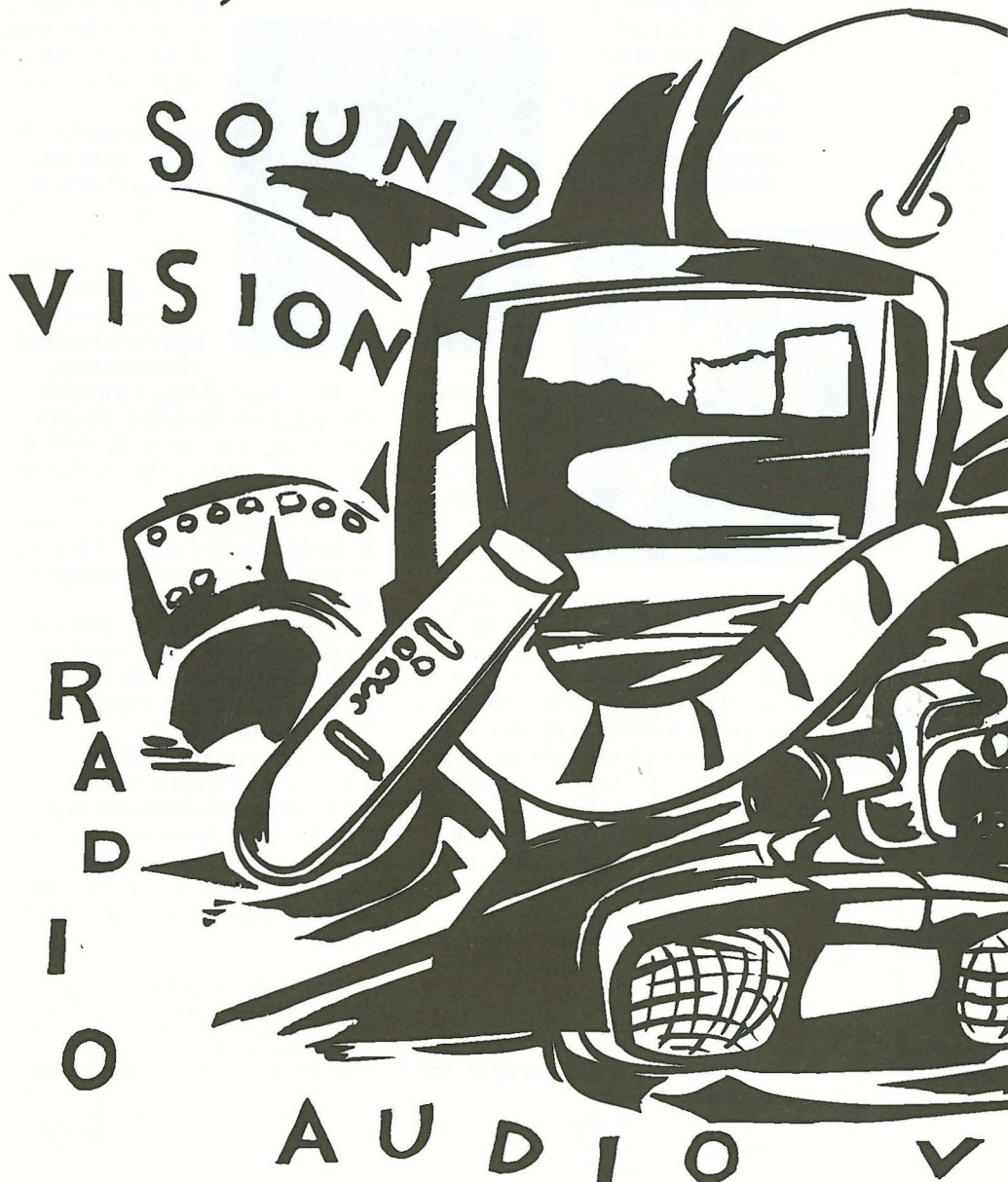
Initial funding for the station has come from money that Luz Monterrey has herself saved, but they have many plans to generate finance, perhaps selling air time to other women's groups who have a

good income.

A slightly backhanded compliment to *Radio Muher* has been the way other stations have poached their ideas. For example *Radio Corporación* now has legal and health care programmes for women. Luz Monterrey is pleased that she and her work are having an impact on the other parts of the media, but she hopes that *Radio Muher* will always be there, paving the way, and initiating ideas.

RADIO Muher

Right:
A group of
women
listening
to the
radio in
Nicaragua
Below:
Women
don't
climb very
high up
the labour
ladder.



Ekushi Jishu

In 1993 an independent film was produced in Bangladesh called *Ekushi Jishu*.^{*} It tells the story of the contribution Christians made to the independence movement of 1971.

It was the brain child of Mr Pronob Das, a member of Immanuel Baptist Church, and funded by generous interest free loans from many individuals. It hit the national headlines when threatened with having its Board of Censors approval cancelled. However, processions of protest against the film were of no avail and Bangladesh now has its first Christian film on general release.

In the Democratic People's Republic of Bangladesh, where Islam is the state religion and only 0.3 per cent of the population belong to the Christian



Christians in Bangladesh are a very small minority but use every opportunity given to them to use the media to tell the Christian story.

All news-worthy events, like centenaries, celebrations, medical firsts, celebrity visits, are reported in the local press although they rarely reach the national dailies. There are excellent national book fairs and exhibitions where Christian groups have the opportunity to sell Bibles, biographies, novels or comic-strip stories. These are always held in or beside the university campus and are well patronised.

In addition to national radio there are local stations which supply a diet of music by regional artists, religions and educational programmes. Each Sunday, Christians are allowed five minutes to read from and explain their "holy book."

Within the country, Shantir Bani prepare programmes for FEBA to beam out from their Sri Lanka

transmitter.

Television has brought to the whole nation insights into the rest of the world. Since its introduction to Bangladesh soon after independence American "soaps" have been part of the regular viewing! There are currently two hours of BBC World Service and eight hours of CNN before the national programmes begin at 5 pm.

Consequently Bangladesh is seeing Christian Festivals as they are reported - the inevitable Father Christmas, huge conifer trees, reindeer and snow mixed with singing, alcohol and candles! A balance is restored by Bangladesh television's hour-long Christmas programme.

Throughout the year, Christians have the opportunity each Sunday to use a five minute Bible reading and explanation slot. The various Protestant and Roman Catholic

groups share this, whilst at Christmas there is a united programme. Being the only opportunity to tell the gospel story, there is always a full presentation of the birth, life, ministry, teaching, death, resurrection and ascension of Jesus fitted around a human story.

In 1992, it all began with tree decorating and how to explain to the curious neighbours. In 1993, it was a sick child who believed Jesus could and would heal him on Christmas Day. (The minister had prayed but greatly doubted and was joyously repentant when prayer was gloriously answered).

These productions are times of encouragement for the church as well as marvellous occasions to declare the truth about the Lord Jesus Christ.

For many years, Campus Crusade have made available copies of the Jesus film, dubbed in Bengali. This has been shown in towns and villages, in cinemas, churches, homes and fields up and down the country. It always stimulates much interest.

^{*} "Ekushi Jishu" means Twenty-first Jesus. On February 21st each year, Bangladesh honours all who have given their lives for the nation, whether language martyrs of the 1950s or those who died in the independence struggle. Consequently, twenty-first is synonymous with martyr. The Bible Society have published a composite life of Jesus entitled, "The Man who gave his Life," and the cover is an Ekushi celebration.



community, media openings are few and so have to be used to maximum advantage.

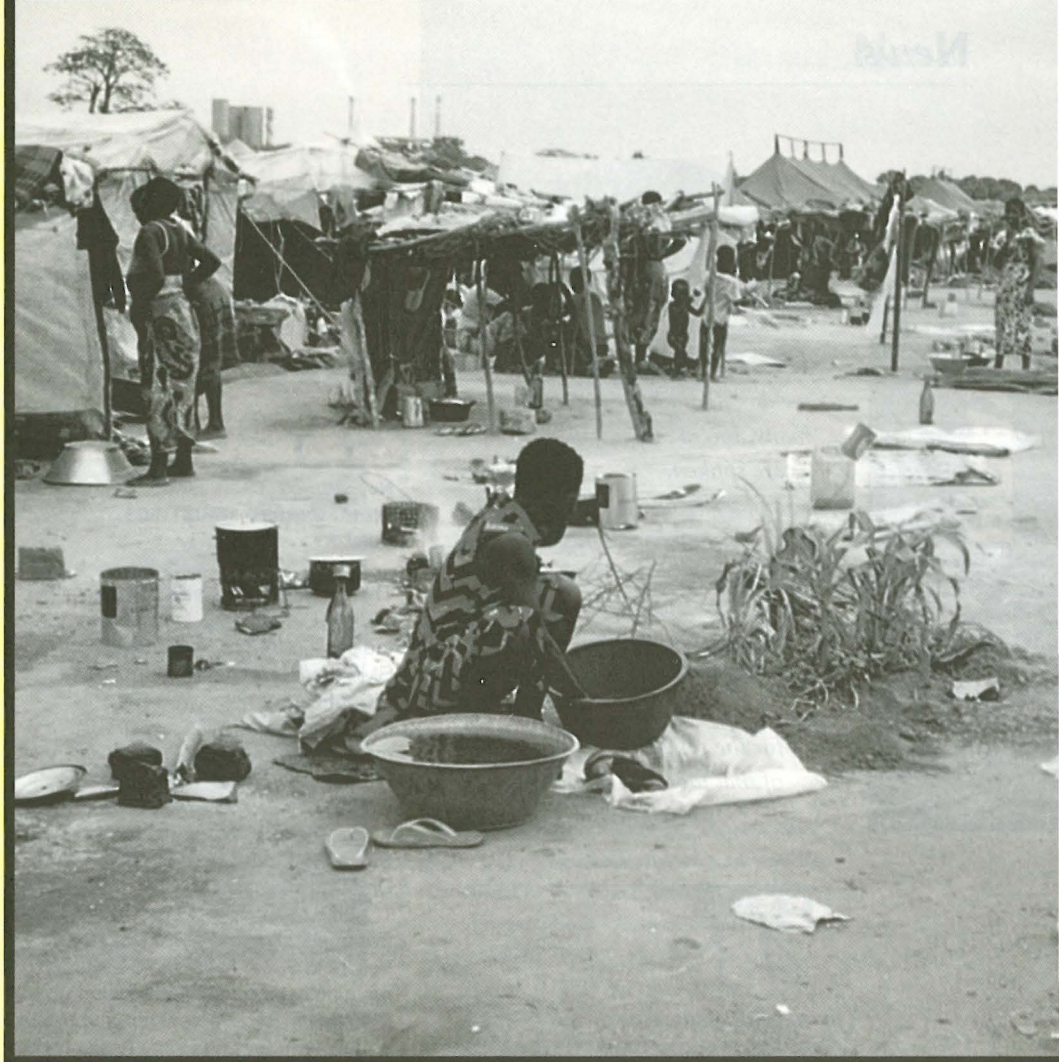
WHO DECIDES

Who decides? There's so much need in the world, so much conflict, so many disasters, so many emergencies that it's hard to choose. So how do we decide?

More and more the choice is being made for us. Those in charge of the media dictate where our gaze should be focused. Homing in with camera and tape recorder they milk dry the latest crisis. Images of shattered buildings, besieged cities, war-wounded children and many other aspects of the latest crisis dominate the TV news bulletins and special reports night after night. There's nothing wrong with that. We need to be informed in ways that will enable us to care and to respond. A television story about one little girl can suddenly bring alive what were dead, cold statistics of children injured and killed in war.

However, is it right that just a few people should decide the priorities of our concern? What about those areas which are being ignored? Don't they also deserve our prayers, our concern, our giving? For months now, the concentration has been on Bosnia where, true enough, a vicious civil war has been in progress. But what

40 DES?



about Angola. The problems there have been going on for well over 30 years. It is regarded as the worst war taking place in the world at the moment. Deaths are averaging one thousand each day and yet who knows about it? Who is reporting it? If the criterion for deciding were on the number of deaths and injuries then Angola would be on our TV screens more often than Bosnia.

Then there's Somalia. That part of Africa has suffered long enough from drought and warring factions. However, the news media are now fascinated more by the antics of the US taskforce than by the needs of hungry communities for whom the whole operation was started.

And what about Nepal? How much have we been reading of the disaster in that poor Himalayan kingdom? Who has told us that Nepal is facing its worst ever disaster?

Over one million people have been affected by the flooding caused by the heavy monsoon rains. Homes, fields, roads, bridges and forests have been swept away by extensive landslides and overflowing mud-choked rivers. Drinking water is polluted and irrigation systems have disappeared. Forty percent of the country's generating capacity has been lost

and it will be well over a year before the two damaged hydro-electric power stations are repaired.

The BMS has sent £10,000 from its emergency Relief Fund to the United Mission to Nepal and the International Nepal Fellowship to be used in relief, rehabilitation and development work. Just as it sent relief money to Nicaragua, after a tidal wave swept away fishing villages, and to north-east Brazil to help a drought affected community and to many other places that never hit the headlines.

In fact, the BMS has responded to so many crisis needs around the world - most of them never mentioned anywhere in the media - that the Relief Fund is overspent by £20,000. That makes it extremely difficult to respond to the next emergency because there will be one, tomorrow, next week or next month.

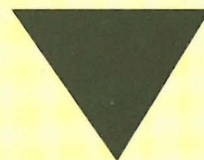
So who sets the priorities of our Christian concern? Should we, like lemmings, follow where the big media boys lead? Or should we, in Christ's name, care for those who are constantly ignored and in the process tell the rest of the world.

In the end, the size of a disaster doesn't matter because it is still a disaster which affects the lives of ordinary people. God cares about

each person whether numbered amongst the tens, the hundreds or the thousands.

Next time the TV documents the latest disaster for us and we see the faces of the people affected, whilst not ignoring their obvious needs, let's remember that there are others like them in Zaire, Angola, Nepal, Central America, Brazil and in many other places. As Christians it is God who sets the priorities of our concern and no other!

Who decides whether we help these people in Angola or those in another part of the world?



● The BMS has responded to so many crises around the world that it is over spent by £20,000. Help us to respond to tomorrow's needs.

● I enclose a cheque for £5.....£10.....£15.....£25.....£50.....other..... for the **BMS Relief Fund**.

● Name.....
● Address.....

●
●

● Post Code
● Home Church

● Please make cheques payable to the Baptist Missionary Society and send to BMS, PO Box 49, Didcot, Oxon OX11 8XA (BMS is a registered charity)

**BMS RELIEF
FUND**

Love must not be a matter of theory or talk; it must be true love which shows itself in action. 1 John 3:18

*It's true Lord,
we do talk a lot,
many, too many, words,
are spoken,
and written,
about your mission of love.
Help us to get the balance right,
to speak challenging
but reasoned words
that will lead
to right action in mission
for the sake
of that world of people
for whom our Lord died.*

WEEK

43

October 24-30

BRAZIL: RONDONIA, ACRE, BRASILIA AND GOIAS

BMS has recently entered into a new partnership with the Baptist State Convention of Goias. It is one of the fastest growing states in Brazil and the Convention has asked for BMS help in church planting, theological teaching and health work.

There are now no BMS workers in Rondonia but we are supporting a pastor, Jair Patricio, and a new work in Machadinho.

David and Sue Jackson are based in Brasilia where David teaches at the Baptist Seminary. They are also linked with the Third Baptist Church in Brasilia. We pray for them and their family.

WEEK

44

October 31-November 6
NATIONAL AND AREA REPRESENTATIVES

Our National and Area Representatives are the 'personal face' of the Baptist Missionary Society around the country. Their task is to stimulate missionary interest and involvement among Baptists in their area. Sometimes at union, association or district level, but more often in local churches they are 'resource people', providing information, sharing ideas and encouraging programmes of mission

education for all age groups.

Pray for them, that they may keep a fresh and creative approach in communicating mission.

WEEK

45

November 7-13

INDIA: SHARED MINISTRIES SUNDAY

This week we remember the arrival of William Carey and Dr John Thomas in India in 1793 to lay the foundations of BMS work in India. As we draw our BiCentenary celebrations to a conclusion, not only Christians, but many others in India will be remembering the beginning of Carey's work.

Carey's foundation, the University of Serampore, has about 3,000 students. Dr J Daniel is the University Principal.

Ann Bothamley holds an administrative position on the Nursing staff at Vellore in South India and also helps to run a hostel for children of national Christian medical personnel who study at Vellore. She is on Home Assignment until the New Year.

WEEK

46

November 14-20
BAPTIST HOUSE

There is a sense of excitement and trepidation amongst BMS staff at Didcot. This is a time of change. The new management structure is being put into place and departments reorganised. The aim is to fit the BMS for work in the year 2000 and beyond.

The work of BMS departments is aimed at helping local churches to be God's agents of mission in today's world by telling what God is doing, by making known the opportunities for Christian service overseas, by enabling people 'to go' and by encouraging support and prayer.

WEEK

47

November 21-27
BRAZILIAN BAPTIST CONVENTION

Brazilian Baptists regard themselves as a missionary people taking seriously evangelism and church planting at both state and national level as well as

sending missionaries to work in other parts of the world. The new General Secretary of the Brazilian Baptist Convention, is Salovi Bernar who was responsible for a church planting programme in Sao Paulo state.

BMS workers, David and Sheila Brown are based in Rio de Janeiro where David is responsible for missionary selection and training for the World Mission Board of the Brazilian Baptist Convention. He and Sheila are also committed to the work of the Usina Baptist Church with its ministry amongst favela dwellers. Waldemiro Tymchak is General Secretary of the World Mission Board.

WEEK

48

November 28-December 4
NEPAL: UMN - EDUCATION AND HEALTH

Non formal education has a of high priority for the Nepal Government and for UMN. Often programmes are linked with health education. In the numerous villages every effort is made to improve hygiene, and to teach elementary health care to prevent TB and other life threatening illnesses.

The UMN Biomedical Maintenance Programme handles hospital equipment maintenance, consultancy and maintenance training in which Andrew Mason is very much involved. His wife Dr Linda Mason works in a UMN clinic and also in other Leprosy Mission outpatient clinics.

Debbie and Graham Atkinson are at Gandhaki Boarding School. Corinna Woods teaches a tutorial group for young children at Jumla; Sheila Loader is a tutorial teacher at Tansen and Isobel Strang is a physiotherapist based at Patan Hospital. Ian and Sally Smith who work in the Gorkha Health Project are on home assignment; Ruth Berry is a Nursing Administrator at Amp Pipal and Katie Norris is hoping to return to Nepal in the near future after a period of home assignment. Jerry and Ruth Clewett are located in Kathmandu - Jerry is using his administrative skills in the community to rehabilitate displaced Nepal's into new housing.

1993
PRAYER
GUIDE
UPDATE



THE JESUS FILM PROJECT

If you've joined in the queues and fought over seats for Jurassic Park with your children or grandchildren; or joined with a football club supporter's team at the Cup Final; or been to a big Billy Graham or Luis Palau rally; or sat down in a field or marquee with thousands and thousands of others at Greenbelt or Spring Harvest or some other such event you'll know something of this.

But there is nothing to compare with the unequalled success and ongoing ministry of the "JESUS" Film Project.

The statistics for the film are staggering:

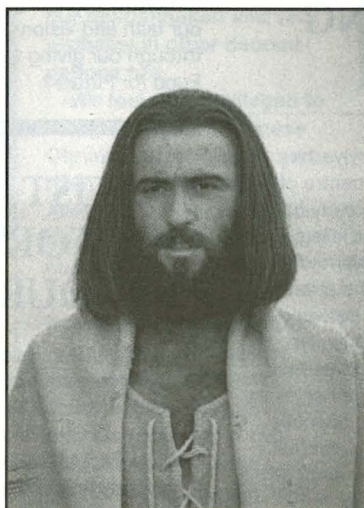
- Available in 253 languages with over 100 in process.
- Shown in 201 countries, and on television in 51 countries.
- Viewed by more than 520 million people.
- And over 439,000 "JESUS" videos in circulation.

But the statistics do not end here. The promoters are constantly aiming for bigger and better things. For example, they have a goal that ultimately the "JESUS" film will be available in 1,500 languages.

Those who are responsible for the "JESUS" film project are not overwhelmed by its success. It is a project into which much thought and prayer has gone, and it has been well managed since its inception with specific aims of introducing the peoples of the world to the person and work of Jesus, and also encouraging Christian ethics and morality.

The "JESUS" film was prepared to be as biblically, culturally and historically accurate as possible. That was why the gospel of Luke was chosen as its base. So the hearers are not listening to another (probably inappropriate) culture and set of thought patterns imposed upon them. They are actually hearing Scripture.

Another reason for its success is that the "JESUS" film is in the mother tongue of the people. As the statistics show, a lot of effort has



been put into making the film available in the "language of the heart". Also, when a new language version of the film is planned, it will actually be recorded in that area using nationals from the area. Just as we instinctively know when someone who is not native to our country is trying to speak our language, but not quite succeeding for reasons of inflection, stress or idiom, so it is world-wide, and using national people does away with all unnecessary cultural or language barriers.

And thirdly, the promoters emphasise the strong link between the showing of the "JESUS" film and local churches. They do

not come one day, set up the equipment, show the film, and are off first thing the morning. There is planning, and prayer, and follow-up.

Perhaps it is all too easy for our sophisticated minds to dismiss this success. But then again, perhaps we haven't been directly instrumental in more than 34 million people making decisions for Christ.

World MISSION Link

How is your church communicating world mission?

World Mission Link, offering to the churches Staff Teams, Link-Up and Mission Education, aims to put mission on to the agendas of all sections of the church. Is your church, or Link-Up group, or Auxiliary, or Association taking up the challenge?

What talks, meetings, events, have been planned between now and the end of the year? What will you be doing about world mission in the New Year?

Staff Teams are booked well ahead, so talk to your BMS representative about next year. We are particularly interested in association events.

Link-Up visits happen when your Link-Up missionary is on Home Assignment, but that doesn't mean waiting every two or three years for a world mission meeting or event. In every association there are speakers willing to take services, speak at mid-week meetings, lead Bible studies or women's groups, tell you about a specific country or give a wider view of the BMS. Are you using these people? Contact your BMS Representative now and discuss inviting a visiting speaker.

Remember, communication needs to be regular and frequent:

- a five minute slot in Sunday services,
- or booking a quarterly world mission session at all mid-week meetings, including the young people's group,
- or arranging a Link-Up group meeting to share and find out more about your Link-Up,
- or a Sunday given to mission twice a year,
- or a yearly association mission event,
- or....or...

For more ideas, dip into a copy of "Mission Education - What can we do?" or ask to see the **PowerPack** sheets.

THE
JESUS
FILM PROJECT



CARTER SPEAKS TO PRESIDENT

When former US President, Jimmy Carter, met BMS, American and Italian missionaries in Albanian last month they expressed their concern that a fourth attempt was being made to present potentially restrictive religious legislation to the Albanian Parliament. Mr Carter promised to discuss this with the Albanian President when they dined together.

"I have been assured by President Berisha that freedom of religion will be preserved in Albania," he told the Baptist workers.

President Carter went on to meet representatives of all the faiths present in Albania and stressed how important it was to maintain human rights as recognised internationally, particularly religious freedom.

President Carter was on a goodwill visit with his wife to Albania but found time to spend 50 minutes talking to the European Baptist Federation (EBF) team at the new Baptist Centre in the heart of the capital Tirana.

"I'm glad that Baptists from different backgrounds are working together and presenting a united front," he said urging them to "combine the gospel message with service for the people, in the manner of Jesus himself."

Jimmy Carter's visit coincided with a meeting of the EBF's Albanian Committee in Tirana and he

Chris Burnett, centre, talking to Jimmy Carter. Karl Heinz Walter, of the European Baptist Federation is on the right.

was able to meet Dr Karl Heinz Walter, General Secretary of the EBF, and several other committee members who were able to impress upon him the openness of Albanians to the gospel.

HUNTING KIDS

Children who survived a massacre in the centre of Rio de Janeiro in the early hours of July 23 say the killers were police who had warned them not to sleep on the streets.

Eight children between the ages of eight and twelve were shot to death as they slept huddled together in the heart of the city's financial district. Six of the children were slain as they slept at the side of the famous Candelaria church.

President Itamar Franco said he was horrified by the killings, and he ordered an investigation by the Justice Ministry. So far this year 320 street children have been murdered in Rio de Janeiro.

MINIBUS

Ichthus Motor Mission, already well-known for providing cars for missionaries whilst on Home Assignment, now has a 12-seater minibus. It is available to Christian groups or individuals for use within the UK. The cost is £20 per day. Ichthus can be contacted on 081 291 5144.

ANNIVERSARY

October 6 is the 150th anniversary of the founding of Calabar College in Jamaica, now part of the United Theological College of the West Indies.

It is interesting to note that the premises were bought with help from the BMS Jubilee Fund, the Fund for

the Future of 1842-43. The vision and faith of Baptists 150 years ago has enabled people to be equipped for ministry through all those years and will continue to do so for many more years to come.

In 50, 100 and 150 years time, what will Christians of tomorrow be saying about our faith and vision as seen through our giving to the Fund for Future?

BAPTIST DOCTOR HONOURED

The Bangladesh Faculty of Ophthalmologists has given special honour to 15 senior ophthalmologists. Among them is Dr S M Chowdhury of Changdraghona hospital.

"We are proud of this," said the Revd Martin Adhikary, General Secretary of the Bangladesh Baptist Sangha. Dr Chowdhury has served in the eye-care service, particularly at Chandraghona, which has so much to do with the BMS."

A HEART FOR MISSION

The Kirkwood Baptist Church in St Louis USA held its annual Vacation Bible School under the title, "A Heart for Mission." The children, aged 5-11 years learnt Bible stories based around the theme.

Bridget Jenkinson, from Victoria Road South Baptist Church, Chelmsford, Essex, joined the staff at Kirkwood and introduced the children to the life and work and Saviour of William Carey.

With the help of "Carey Bear" the children learned how God prepared Carey during his early life, for his future work; how God laid people on Carey's heart; how Carey became a pioneer missionary in India (he sailed on 13 June 1793 exactly 200

years before the children at Kirkwood were learning about him) and how through perseverance in God's work, souls were saved.

LINK SUPPORT

Before Mark Greenwood left for Fortaleza in north-east Brazil, he was ordained and farewelled at his home-church in Woodstock, Oxford. Some of his Link churches were present and played a surprisingly active role in the service.

Brazil being a footballing nation, Desborough Baptist



Church, Northampton, bounced a football, signed by the young people of the church, across the church. It was well caught!

However, another surprise, a bumper sized cheque for £750 from Garland Street Baptist Church, Bury St Edmunds, did not bounce. It had been raised to cover the cost of Mark's transportation to Brazil. The photograph shows Andrew Garrett of Garland Street presenting the cheque to Mark.

WHERE ANGELS DARE

When BMS missionaries Paul and Debbie Holmes visited Central Baptist Church, Stratford, London, with their two daughters, they were presented with a made-up cheque for £400. It was the Junior Church's contribution to "Where Angels Dare," the BMS Young people's project.





CHINESE BEQUEST

A gift of £25,000 was received in 1991 from the estate of Miss Nell Tait. Her sister, Dr Ruth Tait, was a missionary with BMS in China. The grant was made on condition that it should be used for work in China and, if possible, with a three year period.

As a result, two Chinese theological graduates of Nanjing Seminary are coming this autumn to the UK for two years of study. They are Mr Shi Youngsheng of Anhui and Ms Zhang Yuizuo of Liaoning. We look forward to meeting them.

BMS DIRECTORS

The new BMS Board of Management is now complete. At a special meeting of the BMS General Committee held in London on September 16, Chris Hutt was appointed Director for Finance and Administration; David Martin, Director for Operations, Sian Williams Director for Missionaries and Andrew Stockbridge Director for Constituency Support. Andrew at present holds a senior management position with the Agricultural Training Board. He is a member of Sutton Coldfield Baptist Church. They join the General Director, Reg Harvey, as the five full-time executive directors. From now until the end of the year, they, together with the other General Committee appointed board members, will be in planning mode ready to begin work on January 1. During this time other levels of appointments will be made. Further details will be given next month.

VIEWPOINT

AMITY FOUNDATION

How pleased we were to read the article in the recent Herald on the Amity Foundation. As teachers on the Amity programme, we feel that the work of Amity is too little known amongst our denomination and very probably in other denominations too.

We feel very privileged to be serving with a Chinese Christian organisation and have found the Chinese Amity staff responsible for the Teachers' Programme caring and supportive.

Working in a teacher training college in a more remote area, we feel we have an important role, since we are likely to be the only foreigners that our students will come in contact with. The majority of them come from the countryside and will return there as qualified teachers.

We worship at the church in Nanping and are fortunate to have a pastor who has been trained at Nanjing Theological Seminary and who is an excellent preacher. In whatever country one is, there is always a bond between Christians and we have been made welcome.

The college staff and students have made us very welcome during this past year but, in a very different culture, we have been very conscious of the need for and value of prayer support from our friends and fellow Christians at Kenton Baptist Church.

We are looking forward to returning shortly for our second year and to meeting the five new British teachers at the Orientation Conference in Nanjing.

We do hope that your article will make more Baptists consider seriously whether God is calling them to teach in China.

Antony and Barbara Rose
Kenton, Middlesex



STREET CHILDREN

I was saddened to read the story of André in this month's (July-August) Herald, and in the light of the recent killings of eight street children in Brazil (see In View), I was wondering if any new strategy would emerge from the BMS in Brazil.

I am praying that candidates with a Dr Barnado type vision will come forward. The plight of Brazil's ten million street children concerns me greatly - what unknown talent and glory may lie there only to decay and rot and die.

Madeleine Channer
Ilford, Essex.

Stuart and Georgie Christine are already working with the children of the favelas and, as you will have read, Stuart is talking about setting up "Project André" to help boys in similar situations. In another part of Sao Paulo, Paul Holmes has been working in favela areas with a particular concern for the needs of street children. David Meikle is engaged in similar work.

Over in Rio de Janeiro, Pastor Xavier dos Santos and his wife Glenir are actively involved, through their church, in caring for street children.

In all of these cases, however, BMS missionaries are not working on their own. They are in partnership with Brazilian Baptists.

CHECK OUT

ARRIVALS

Tim and Rosimar Deller
from Brazil
Marilyn Fenn
from Nepal (Volunteer)
Angela Sinclair
from India (Volunteer)
Mairi Burnett
from Albania
Stephen and Elizabeth Allford
from Albania

DEPARTURES

Ian and Pauline Thomas
to France
Mary Parsons
to Brazil
Jacqui Wells
to Thailand
David and Ann MacFarlane
to Italy
Mark and Claire Ord
to Italy
Victoria Jenkins
to Albania (Volunteer)
Glyn and Gill Jones
to Albania
Debbie and Graham Atkinson
to Nepal
Frank and Peggy Gouthwaite
to Brazil
Owen and Deanna Clark
to Zaire

VISITS

Angus MacNeill
to Thailand and Indonesia
John Passmore
to Albania

CONGRATULATIONS!
Sarah and Chris Mattock on the birth
of **Simon Robert** on 30 July

ACKNOWLEDGEMENTS

Legacies

Miss K L Gay	1,917.92
Elizabeth Ann Roberts	5,000.00
Miss Edith Hunt	100.00
Mrs F E Mills	2,595.24
Miss Kate L Davis	6,734.61
Violet Ashlin	19.86
Dorothy Lathbury	15,000.00
Miss P V Barr	60.84
Isabel Harper Burrell	10,802.20
Mrs W A Smith	1,868.28
Dorothy Esther Bolt	42.50
Mary Turnbull	50.59
Hilda B Willis	200.00
Miss Lucy Hewerdine	787.60
Mrs Joyce Alice Higgs	1,000.00
William S Garden	500.00
Annie Talbot	1,181.90
Miss K Bray	100.00
Miss Q M Anstice	892.42
Gerald L N Gibson	1,000.00
George Arthur Waite	400.00
Edith Constance Jeal	300.00
Winifred Gladys Relf	500.00
Elsie & Grace Winny	20,000.00
Miss Mary Turnbull	50.59
Miss M E Williams	838.35
George Arthur Waite	3,600.00
Cecil Henry Wood	3,700.00
Miss Zillah Deeming	100.00
Agnes Christie	100.00
Eva Waggott	4,000.00
Mrs E M Clark	45.29
Miss E W Taylor	963.37
William Freeland	14,250.00
J B Latham	100.00

General Work
For Karen Mission, Thailand:
£20.00; Payroll Giving: £31.80;
Anon: £10.00; Anon: £6.01;
Anon: £3.31; "A Friend": £40.00;
Anon: £5.00; Anon: £20.00; GYE
Donations: £4.00; GYE
Donations: £56.20; Charities
Trust: £19.00; Anon: £50.00;
Anon: £63.80; Payroll Giving:
£63.80; Ashtead: £15.00; Anon:
£20.00; Leics: £20.00;
Southampton: £30.00; Scotland:
£20.00; Malvern: £20.00; GYE:
£65.70; Gift received via Sue
Evans: £5.00; Gift received via
Isobel Strang: £5.00.

FREQUENCE

PROTESTANTE

Robert Atkins' early experiences of broadcasting in Paris ought to have put him off for life.

"My colleagues changed the date of the programme without telling me," he wrote early last year. "I received an urgent phone-call at nine in the morning asking me to get to the studios near the Arc de Triomphe sooner than possible!"

Once there it didn't help to have someone using an electric drill next door, all through the programme. But to top it all, "I managed to prepare the wrong chapters," he confessed.

Nevertheless, he received a letter of appreciation from one listener.

"She spoke of how suitable our one o'clock in the morning repeat is for insomniacs! She was pleased with our evocation of exotic English Christmas customs, during which I managed to mention Julie Andrews, rugby, Ebbw Vale and Abertillery all in one French sentence. It turned out

that the lady was English. All very strange."

In spite of everything, he continues to go to Fréquence Protestante about once every six weeks.

"Because our team lost its only regular French member when he moved away last year, we are an all English speaking team. Bob Woollven is from England and William Selle is from Boston, USA. They are pastors in the French suburbs, but we normally try to have a native French church members on the programme as well.

"It's an unusual but useful form of discipleship. I am hoping to interest Pascal in this. He is a young man from our church who is about start Bible College."

There are programmes of all kinds on the station, including recipes and music.

"Our programme is called 'Cycle Biblique.' It is a discussion based on a Bible passage from a

series. Each one is repeated twice so it can be heard in the early afternoon, in the evening and in the small hours. There is a wide variety of approaches to this programme and many teams are drawn from different Protestant Churches."

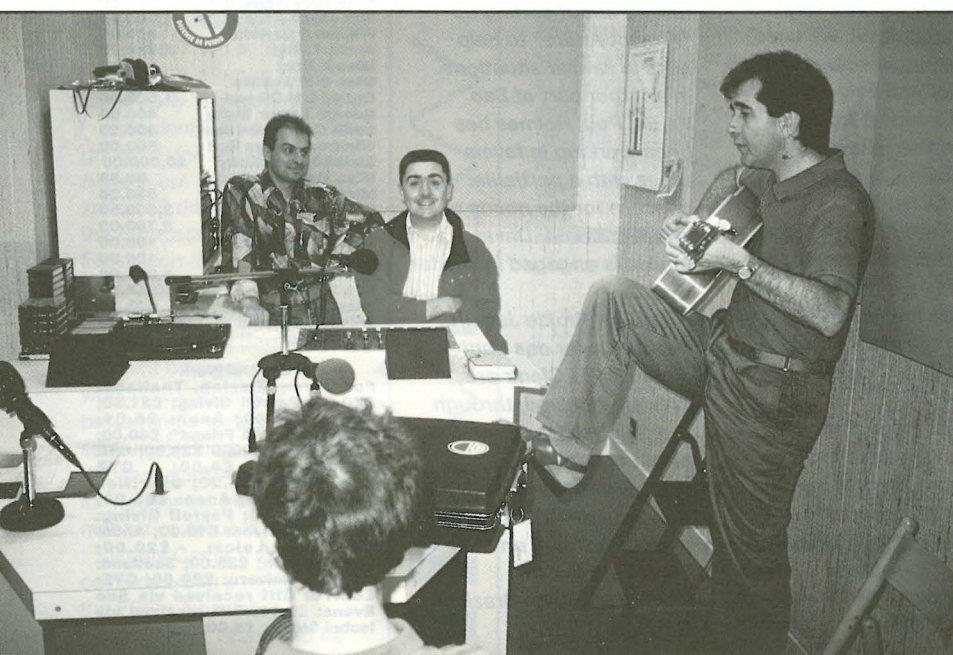
Robert says "it is generally supposed that the Baptist teams are the most direct and major on application, sometimes becoming quite evangelistic.

"At the other end of the scale, sometimes a Reformed pastor does a 'solo' programme which sounds more like a lecture than anything else.

"We try to be a lively team and work well together with plenty of humour. The choice of musical interludes sometimes reflects this. Once I chose, 'I shot the sheriff' by Eric Clapton to illustrate Paul's teaching on conflict with the law!"

Although the station is "Fréquence Protestante," the responses prove that the listeners -

Below: Robert Atkins, facing camera, being interviewed and (Below top right) singing. Bottom right: Pascal who is about to go to Bible College.



M A K I N G W A V E S

DON'T TELL ME, SHOW ME!

by Rachel Viney

reputedly 100,000 a day, are mainly Catholics.

"In fact someone told me she heard me on "Radio Notre Dame," the Catholic station with which we share airtime," explained Robert. "The lady is one of three elderly and very Catholic sisters who live around the corner from our church. When we first met them they were convinced the Baptists were a sect, but I have been able to give them some helpful reading and having been heard on "Notre Dame" clinches my credibility! Friends with no connection with the church very occasionally comment that they have heard me as do church members.

"Apart from this, listeners can phone in during the programme if it is live. There are often one or two calls. I have received an encouraging letter from an insomniac who was pleased with one of our early morning repeats, but the station itself receives a good deal of post including many messages of solidarity from Catholics.

"From time to time, there is a more specific encouragement. Antoine Lemineur, the full-time worker on Fréquence Protestante tells of one "routine" programme on prayer which helped a potential suicide to change his mind.

Catherine and Robert Atkins have a produced cassette of Christian songs in French. It is called "Etoile du Matin" and can be obtained from Lisa Parry, Uplands, Gladstone St, Abertillery, Gwent, at a cost of £4.50. All proceeds go to Versailles Baptist Church.

Earlier this year I took a week off from television to pursue one of my spare-time interests, fiction writing. Away from usual daily companions, newspapers, radio and, of course, television, I and 15 other aspiring storytellers spent a week trying, as the brochure put it, to "live full time in the world of the imagination." An important part of the day was a session with our tutors in which they shared some practical tips. Now firmly lodged in my brain is the most important of these: "Don't tell me, show me." In other words, if you can possibly avoid it don't tell your readers, "James was furious;" show them instead: James slammed the door behind him. "How dare you do that to me," he shouted, and stormed out again before Bob had a chance to reply."

As I try (not always successfully) to put that advice into practice, it occurs to me that it doesn't only apply to writers. I recall only too well attending a conference on the important subject of integrating theological and media education at which all the contributions were delivered from a lectern and the only visual aid in two days was a still photograph. More recently, at a seminar for Christians working in video and cable television, the discussion came round, as it always does, to the lack of support or enthusiasm from the churches for this work. For Protestants, the traditional emphasis on written and spoken, rather than visual, forms of communication is undoubtedly part of the explanation for this apparent indifference. Television and video by their very nature challenge not only that emphasis but also many of the structures which support it. If we, for example, smile at the joke about preachers being "six feet above contradiction" isn't it because it often carries more than a grain of truth?

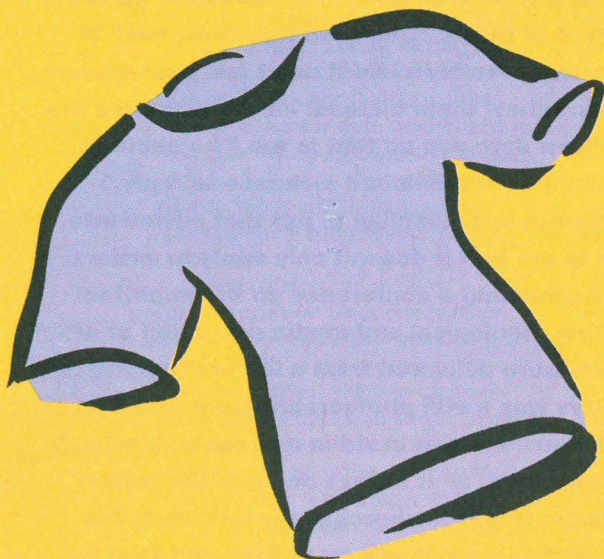
Rather than discuss the value of sermons, however, I'd like instead to make a suggestion: that of all the world faiths, Christianity might contain the strongest rationale for a means of communication which is most effective, not at preaching but at telling stories in pictures. After all, what is the Incarnation if not the divine response to our need not to be told but to be shown.



Rachel Viney is Religious Broadcasting Officer for the Independent Television Commission.

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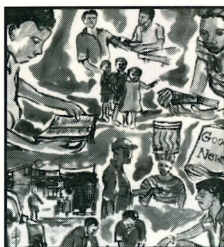
NEWS

OUR ONLY HOPE IS IN SCRIPTURE

PLUS DOUBLE TAKE ACTION PULL OUT



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Cover illustration by Sarah Prentice.

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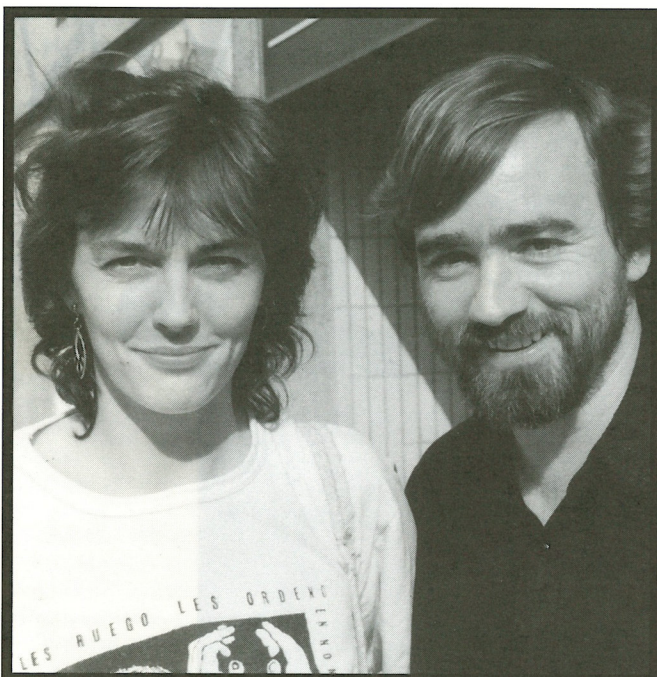
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Rachel and David Quinney Mee working with the Church in the poor communities of El Salvador.

Playing With Words!

"Playful celebration is the very essence of the Spirit,"
says **David Quinney Mee**.

David Martin, BMS Overseas Secretary responsible for Central America, aged and physically shrank before our eyes. A dirty white cloth pulled from the dust and cockroaches was bound around his head and face, leaving only his mouth uncovered. And, in spite of everything, he was smiling.

BMS determination in the face of interrogation and torture? Not really: El Cordero de Dios (The Lamb of God) Baptist Church playing the Bible. David was an old, blind and physically withered Isaac, conned by his crooked son and scheming wife into adjusting his will.

It was hard to get through the impromptu script for laughter. There are worse ways of becoming familiar with the web of relationships in the Bible. This method made it easy to dance lightly between the ages and weave something from the past and the present closer together. Is it the past updated or the present in old clothes?

Nine years ago I visited a refuge of six or seven families in El Salvador, people driven from their homes by war and by the violent harassment of government troops. Separated from our translator, I became bogged down in frustration with an elderly man as we struggled to cross the language barrier and meet each other. Suddenly his eyes flashed and he snatched up his Bible. Racing through well-thumbed pages, he reached the Psalms. The number I understood. His fingers and eyes spoke excitedly.

"Read these," they pleaded, "Psalm 70 and then Psalm 91. That's me! That's my story!"

Back in El Cordero de Dios the liturgy team were looking for a way of presenting Sunday's lectionary passage in a more creative way than a simple reading. One was from the letters of

"**W**e come from a Bible loving church," announced two visitors to the preacher at the close of service. He suspected they disapproved of his exposition. They were from another country and evidently, looking at the Bible from within their own cultural experience, there was only one possible interpretation.

However, the Bible is a living book and through it God relates his good news to people, where they are, within their own life circumstances. So a Bible study or an exposition of a Bible passage which comes alive for people in, say, Latin America may not have the same

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relevance to people in the UK.

Nevertheless, we can still learn from them. In Central America, people bring to Bible study their life experiences. And "they are somewhat easier to unlock than in a middle-class, British, Baptist congregation." There is much more honesty and immediacy in and understanding of the group identity and context in a "poor group" than in those of other backgrounds. It has to do with the difference between having to defend Life and wanting to defend lifestyle. What was it Jesus had to say about rich people and camels and the "eye of the needle"?

There is also more informality and readiness to play. The study material may suggest a drama or something to start things going, but the leaders, or the group, or anyone in the group, may take that off in a way that is completely unexpected. A British group is more likely to be fixed to what the "notes" suggest. In fact, the study material is often dealt with as is the Bible: the text, to be read and used as the "letter" and not let loose as the "spirit."

So we are taking a look this month at the way people in different areas of the world approach the Bible in the hope that, once again, the Bible may come alive for us.

PLAYING WITH Words!

They wrote out the passage on some writing paper, sealed it in an airmail envelope, stuck some used stamps on it and addressed it to the church.

Peter. They wrote out the passage on some writing paper, sealed it in an airmail envelope, stuck some used stamps on it and addressed it to the church.

It was read in the service as a piece of correspondence. That's how most of the New Testament started, after all. The reaction was unexpected.

Who wrote that?

Instead of comments on the content, someone said, "Who wrote that to us? It's someone who knows us very well! But what are they getting at? And why didn't they sign it?"

"Why is there no address on the letter? Who is sending us anonymous letters?"

The content was quickly recognised as pertinent. Even encouraging. But why anonymous? Hard to separate the text from the context of El Salvador and anonymous threats and fears, and a small community of faith which has often lived on the far side of danger. Text, context and community danced wildly together for some 20 minutes before the cat came out of the bag - to a welcome of relived laughter! By then we had learned a lively tune and the dance continued

in the liturgy.

A man, we were told, once threw a party and invited loads of guests. His staff were sent out to invite them personally. They didn't come.

"Can't - just bought a field."

"Just bought five pairs of oxen."

"Just got married..."

So they went to fetch the uninvited.

And someone asked, "Why did this man invite the rich first?"

"Yes," said another, "'cos you can't buy a field with fresh air! Or ten oxen or get married."

"No - we didn't get married 'cos we couldn't afford the church fees - and that's a good job 'cos we couldn't have afforded the party afterwards!"

Someone answered, "Well, the man was rich - he threw a *big* party - so he invited people like himself. You always invite your own kind to things like that."

"Yeah, then he complained, sulked, when his friends didn't come. And he only invited the poor to teach his friends a lesson. If his friends *had* come he wouldn't have even thought about the poor. And when all the poor didn't come he sent his men out to *make* them come. What does that mean?"

"That's what they do with the poor. They use us, to show their rich friends, to make themselves look good, clever. And they bully us into their projects when *they* want us there, even against our own will. Maybe we have other priorities - you can't just leave your work and go to a party. You get a good meal maybe and you might have a laugh,

but what about tomorrow, and your family? Or your job? You could lose them, all for the whim of the man who wanted to look smarter than his friends."

Jesus eats tortillas and beans with us.

"Jesus doesn't do that, like that rich man. He doesn't take us away from what's necessary. He comes to eat with us, tortillas and beans. Rice sometimes. And when he's with us whatever we eat is a banquet. We don't want invitations to eat at a party in the rich man's house. Let him come and eat with us."

Playing fast and loose with the text? Telling the story didn't lead to questions about when the text was written, or whether it was an original saying of Jesus, or the early church. Instead it immediately triggered images of real life situations. The relationships between the man, his guests, his hired men, the poor, were vivid, evocative.

But is it 'allowed': to hear the story and use it in such a different way? Many would say not. The original context is the most important and we must dig to get to the 'original' meaning, find out what Jesus, or the writers, meant when *they* told the story. And then we have The Message, which is best locked in a golden box for its protection.

But how do we get it from the first century to the community of faith in 1993, wherever we may be? Sometimes the church tradition, guarded by the historians,

"...much more plentiful are the illiterate and semi-literate poor who come, tired, hungry and thirsty to the meeting.."



theologians and ministers helps carry the golden box to us, taking the utmost care not to let it get into the wrong hands on the way. They kindly unlock the box and let us see what Jesus meant 2000 years ago. We can gaze at it in wonder - just don't touch... But what does it mean now? What prevents this gazing from being a 'mere' history lesson?

In the Base Ecclesial (grass-roots religious) Communities of Latin America and beyond, where the guardians of (modern scholastic) tradition are in short supply, much more plentiful are the illiterate and semi-literate poor who come, tired, hungry and thirsty to the meeting in a small candle-lit home on the physical, social and economic edges of the city. For them there is no golden box. Only the story which, when told again or acted out with those who have not been taught to read, is wrapped in laughter and precious energy and freed to awaken images of the day, the week, moving in spirited dialogue until the tasks are agreed, prayer is engaged or, quite simply, people have to make their way home before it is too late.

People who sell their sweets, biscuits, vegetables and fruit on the street, sew buttonholes by the hundred for foreign firms, leave their homes at five in the morning to walk the hour or two to sow beans or corn on stony sun-baked slopes, or begin even earlier

collecting wood and water and making the family's tortillas, don't usually come together just to hear or memorise what was said and done in the distant past.

Nor is it just about trying to 'understand' the present in the light of the past, although that is part of the task. It has more to do with how the Bible and its stories may help to live life, to change it, make it different, on a personal and social level. (There are other thousands of poor people who are encouraged to look at the Bible so as to avoid looking at certain basic aspects of their lives - but that is a different story, and a different article).

What does it say about how we live?

We want to know what the stories say about how we live and how we can live."

Hardly time or energy to use on anything less fruitful.

Since all kinds of people from different backgrounds can read the same text and some be set free while others remain disinterested, clearly it is not the *holy text* that makes the difference but rather some external factors. The difference between a liberating and a boring text may have much to do with who is reading the Bible, where, and what for.

Aha! So this poor community,

EVERYDAY LANGUAGE

Those involved in the Protestant Reformation in Europe realised that Jesus had used the language of the common person, Aramaic, rather than the then obscure Hebrew of Jewish Scriptures. They saw that if that same Jesus were to communicate to ordinary people then it could not be in ecclesiastical Latin or Greek, but in the language spoken every day in the market places of Europe.

However, this assumes that people can read. It is no good having the scriptures available in your own language and dialect if you are illiterate. That is why the churches were at the forefront of providing basic education to the masses.

In India, Carey was obsessed with translating, printing and publishing the Bible in the various languages of India. But he was also concerned that teaching in the college he founded at Serampore should be in Bengali and not in English.

liberation theology style Bible reading is just about reading an innocent text and twisting it to suit your situation? Hopefully not, but does anybody not do that, to some extent or other?

If we drove to church in a well-polished Porsche whose alarm blips to us as we cross the car-park

THE
Bible
IN EL SALVADOR

PLAYING WITH Words

towards the welcoming smell of the newly-furnished, centrally heated building to sing *Our God Reigns* alongside other semi-professionals from the dormitory town, who's to say we are likely to be more objective in our working with the text than the barefoot farmer? Are we likely to be more objective than the one who walked over an hour through the dust and stones to meet with her neighbours in a corrugated zinc hut, struggling to stay awake in the heat and hunger between a breakfast of tortillas and salt and a shared lunch of beans and fruit juice, the soldiers playing with their rifles a hundred yards down the path?

We all have our hidden agendas to protect or throw off. The thing is to let them out into the light of day, to let the text meet them in honesty. If you are a *campesino* whose life is constantly balancing too close to the edge of the lifeline you are likely to find the Bible considerably more helpful in defence of Life rather than in defence of lifestyle in a dormitory town in Europe or the USA. However, it does seem to have been used (misused?) more frequently in the long and often bloodthirsty defence of the rich North/West world's lifestyle than as God's communal scream in defence of the poor. It is Archbishop Romero and thousands like him who are shot in the 'Third World', and not General Secretaries of the BMS or the Baptist Union in Didcot, or Professor Whatsit in Manchester University.

Something more creative is demanded

There are certain advantages of illiterate or semi-literate groups. You can't just ask the group to read their Bibles, much less their commentaries or dictionaries! Something more creative is demanded. Other methods which will awaken the creativity of the participants.

That makes it more difficult to 'pass on' the material of Bible study

done in the Base Communities and small grass roots reflection/action groups. Most of it is unwritten, oral, spontaneous and undocumented. The groups themselves are their own material. As the groups vary so does the material. And that's pretty close to how it all started, isn't it?

The text has to find its way in, the context, life-setting of the participants and their community and personal characters, faith, doubts, fears and confidences of the group. It can't help but lead to results different from a simple reading group where all eyes are on the printed page.

There is free use of drama, games, symbols, drawing, song, music, pictures - all as much traditional channels of freedom for the Spirit as the printed word. Usually much more so. Art, creativity, worship, and the implicit subversion of the status quo, are ancient partners. Let us pray - good - but also let us play. Playful celebration is of the very essence of the Spirit.

Playful Celebration

So it all becomes a kind of dance for three. The text, the old stories that ring bells in the lives, the context, of the group - and the nature of the group itself: text, context and community. But if it is a kind of dance it's not always very well choreographed! We are always learners. The historical expert brings part of the work to the group but risks seeing only the letters rather than hearing the music of the Spirit. To watch it happen or, better still to take part, is to

discover there are few rules so it's not hard to become involved.

It will never be a neat and tidy affair - the Spirit may order chaos but doesn't tidy it up and file it away. Wind and fire don't live well in boxes. For those more familiar with a well-ordered life it may not always appear so readily attractive. Sometimes the encounter is slow and heavy, clumsy, and it's hard to hear over the noise of the buses, or the helicopters. You have to learn to hear the 'music' in the noise and not beyond it... Other times it's fast and furious, heady like the wild ecstatic worshipping dance of the Dervishes, spinning about the room and out of the door headlong into commitments of courage.

Sometimes it's difficult to coax all the dancers onto the floor for their fears of making fools of themselves, or coming into the open. For hundreds of years too many have been told they can't dance, have no business tangling with the texts, have nothing to say or bring that would be of value.

Sometimes the encounter, the dance, is started by the text, other times by one of the other partners, an incident or experience from the wider context, or the call for some decision within the group. But wherever it starts, none of the three, text, context or community can be left out, and none allowed to hog the floor all the time. Another kind of 'trinity' partnership.

It's easier with the poor

And is it easier here, in El Salvador, or with the poor whatever their nationality? Yes. And no. Yes because the context seems to shout

So it all becomes a kind of dance for three. The text, the old stories that ring bells in the lives, the context, of the group - and the nature of the group itself: text, context and community. But if it is a kind of dance it's not always very well choreographed!

louder, more clearly. You don't get to forget it so easily. It's much more immediate and demands an answer to the 'so what?' of much of our disinterested study for study's sake. No because it's not usually as romantic as it can be made to sound. It can be clumsy, confused, not well-ordered. And it can be frightening. There is a cost. But on the whole, I suspect, the answer is yes, it could well be easier to read and use the Bible with the Spirited poor.

Carlos Mesters, a Dutch priest who has worked for many years with grassroots communities in Brazil, wrote an exciting and most readable book about the communities' way of reading the Bible - *Defenceless Flower*. He speaks of the life and risk of such a reading:



"The theology of liberation is the product of the use the poor make of the Bible in their communities. That use of the Bible is the source of their freedom in the face of the abuses of power." The last line of the epigraph continues to be true: "The world is growing afraid of you, defenceless flower!"

(Quotes from 'Defenceless Flower - a new reading of the Bible' by Carlo Mesters. Orbis/CNIR)

**"Flower, you turn blood into fertiliser!
You are stronger than the hand which cuts you,
More enduring than the idea which defines you,
Brighter than the paint which portrays your face,
The world is growing afraid of you,
Defenceless flower!"**

IN THE BEGINNING

An American film, "The Bible in the Beginning" was shown on Japanese television in 1991 and was watched by 13 million people (12 per cent of the population). The two and a half hour film (originally three hours long before being edited by the Japan Bishops Conference) was well received by viewers, many of whom called the station, NTV, to express their appreciation of the film.

Interest in the Bible in Japan has also led to a new campaign "The Bible in 100 weeks" which takes the reader through the Old Testament in 60 weeks and 40 weeks for the New Testament.



"It is easier with the poor because the context shouts louder and clearer ..."

Ladies' reading class, Upoto, Zaire.



OUR ONLY HOPE

by **Nlandu Mukoko Mpanzu**

When we first read the stories of the Old Testament we quickly identified with that culture. It is not far away from the way we live in Zaire. We have the extended family, not limiting ourselves just to wife and children. We go far beyond that and care for a very large family - nephew, niece and so on.

All this transfers through to the view we have of the Church. The Church is just like a family. All the people together wanting to share what they have with the rest of the people in the church.

Looking at one of the parables, at the story of the Good Samaritan for instance, a Zairian finds it very difficult to understand why a Christian or a devoted Christian pastor would not care for someone in trouble. In our culture you make yourself ready to help the one who is in need even though you yourself may not have enough. The little we have we want to share with the rest.

So we can easily identify ourselves with the one who cares for the person left for dead. Even though he did not have enough, he said, "Go ahead, take care of him and if it's going to cost more than I've been able to give you now I will pay you next time I see you."

That parable also speaks about



tribalism. Through the Bible and because we are Christians, we don't look at our tribal divisions. Those who are not Christian say, "I am from this tribe so I give preference to the group to which I belong." However Christians do not make that distinction.

As far as studying the Bible is concerned, in a church we pick a passage and somebody reads it. The leader then raises certain questions and tries to show what we can learn from it. Then we share together in the group and try to see what the passage means to our lives.

In this time of trouble in Zaire, we are distributing more Bibles than ever. It is amazing to see people, who have very little, doing everything to get a Bible because for them the only hope is in Scripture. They have looked to the politicians, they have looked at material wealth and they have failed them. Their only hope is in God. So there are lots of prayer and Bible study groups coming together where the Bible is central. People read it every day, they meditate on it and pray for the whole situation in Zaire.

The Church in Zaire is still alive in spite of all the problems. Churches are packed every Sunday morning. People are putting themselves into the hands of God. And this is true for the whole of

Zaire, not just Kinshasa.

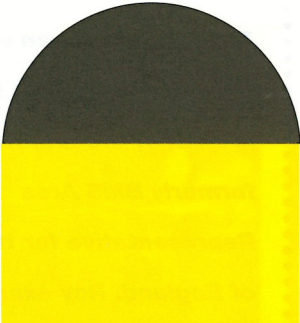
The Bible Society in Zaire is busily distributing Bibles but it is also organising translations. Our main job begins when we get a request from a church about a group which does not have the Bible in its local language. People trained in linguistics will look at the possibilities of starting a translation. We have to check whether it is right to make a new translation or whether there is another language that group can use.

When we have decided to go ahead we will try to find a local person who speaks the language to do the translation. This is to make sure that the translation is in the way local people use their mother tongue. Then it takes several years before the translation is finished and ready for production.

As far as Zaire is concerned, we now have the whole Bible available in 15 languages. The New Testament alone is translated into about 30 languages and portions of the Bible are available in more than 60 languages. However, there are more than 200 languages spoken throughout Zaire.

Nlandu Mukoko Mpanzu is Bible Society Secretary in Zaire. He is also the Chairman of the African Executive Committee of all the Bibles Societies in Africa.

JESUS THE BRIDGE



The Revd Eleazar Ziherambere, Regional Secretary of the Baptist World Alliance for Africa, visited Baptist House in September. We asked him how Africans view the Bible.



There are many ways to teach the Bible in Africa, "but the 'traditional' ways have not always been the best, especially since many Africans cannot read," he said. "So the story method is common. A teacher will prepare a passage from the Bible and will 'tell the story.' It is then applied to everyday life. In this way, Africans have found the message of the Bible very relevant to everyday life. That is why many Africans have come to the Lord," he said.

The Bible is a very practical book, full of stories and parables, God speaking through history and through the person of Jesus, the "Word made flesh." This is why the Bible speaks to the African.

"For the African, the whole concept of God, of redemption, of the love of God to people must be seen through our neighbours rather than pious people. The love of God needs to be expressed more in deeds and acts and less in words."

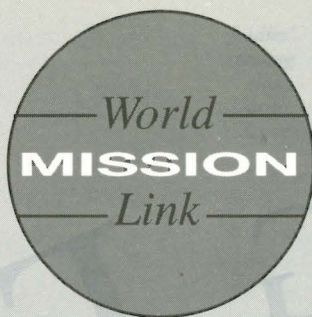
Mr Ziherambere explained that the message of the Bible was quickly understood in Africa.

"Africans have always believed in a supreme being but he was so remote and inaccessible that he did not visit people. However we always believed that there was a connection between God and us."

"In Rwanda, the term for a living person *musimu* and for a dead person *musima* are almost the same because in our thinking a human being exists for eternity. So we believed our ancestors, once dead, served as a bridge between us and the 'great spirit'.

"When the Bible came to us we had this picture of Jesus Christ as the true bridge between us and God the Father. The African quickly understood that Jesus is the mediator. That is why Christianity has grown so quickly in Africa. And that is why it is better for Africans to do the evangelising because they understand the culture and the African world-view."





So far this year there have been 16 Staff Team events. Over 1500 people attended the Saturday programme and 213 churches have been visited on the Sunday.

By October 1 there were 485 Link-Up groups involving nearly 2,000 churches and already this year 108 Link-Up groups have had a visit from their missionary.

These two aspects of WML make demands on the churches and to succeed local people need to get together and plan.

For Staff Team events plans can start up to twelve months ahead - the best premises; which workshops and seminars to hold; who will run the children's programme; the day and time; getting churches to book the date in their diaries; and much more. There are guidelines to help the local group and the practical help of the BMS Representative.

There are usually six months to organise a Link-Up visit. The most difficult thing is persuading the group churches to choose two dates when a visit is possible. Once this is agreed detailed planning can begin: joint meetings, individual church meetings, Sunday services, mid-week groups, visits to local schools, colleges, professional groups, invites to non-church groups interested in the area where the missionary works. Sometimes the Link-Up contact person does all the planning but increasingly groups are finding a small team even better.

Is it worth it? "We had a wonderful three days." "Thoroughly enjoyed and benefited from the visit." "It was difficult to get the churches together but in the end it was worth it."

The way we look at things

The following is an extract from the sabbatical study project of the late Roy Turvey, formerly BMS Area Representative for the North of England. Roy examined the Joint Liturgical Group's Four Year Lectionary in order to identify world mission themes

I have tried to keep a third world perspective in looking at the scriptures, realising the severe limitations to this for one not immediately immersed in the struggles of the Third World.

We in the west come to the scriptures with an inherited tradition and an outlook formed by our values and culture which we have not recognised as sometimes alien to the values and culture of the writers of the scriptures and fellow Christians in others parts of the world.

"... the tradition of the evangelical elders seems to owe more to culture than to scripture," wrote John Stott.

I take seriously the words of Rowlands and Corner in *Liberating Exegesis* (SPCK 1991): "What is necessary is a renewed quest for guidelines in our biblical reading, assuming a fixed Archimedean point is no longer possible."

The meaning of a parable, for example, may well be very different for a Bangladesh peasant struggling to feed his family in a time of

drought or a Brazilian farm worker turned off his own land and now exploited by his new multinational company employers.

Rowland and Corner's book is an attempt to help us to see this and set out some of the issues we have to face if we are to discover the word of God for today. Bible study is above all understanding what God is saying today.

There has been a tendency, one writer from the third world points out, for British exegesis to study any environment save that of contemporary Britain. The work of scholars and exegetists is accepted so long as it "establishes more fully the original context of the most famous Galilean without allowing his shadow to fall on their own times."

A useful distinction has been made between the meaning of a text, what it meant for the writer then, and its significance, what it means for us now.

A quotation from Rowlands and Corner helps to put this whole question clearly. First, a writer from São Paulo, Brazil is quoted:

"The Bible must be read with the head, and with the heart and with the feet. The feet are very important. The Bible was written as the product of a journey. It is only by following with our own feet the same journey that we get to know the meaning of the Bible for us."

Their comment is: "Within the reality of the Brazilian poor that journey may mean hanging on to our comforts and spiritualising the journey, but that different reading at the very least puts a question mark against the legitimacy of our assumption that we have grasped the meaning of the Biblical story of God's people."

IN AFRICA
THE Bible

Discussion Starter

THE **Bible** IN EL SALVADOR

.....

1

The Dr. Who mentality

Since God's Word is written for all people at all times and in all places, do certain people living in certain places at certain times have an advantage over others?

Have linguistic studies in the text of the Bible, and archaeological discoveries enhanced your faith?

2

The three r's

How important is being able to read in your understanding of the Bible?

(See articles "Jesus the Bridge" p 9)

It is easy to assume that everyone we come across can read. How well do your church services cope with the illiterate? (For example, how do you use hymn or song books, notice sheets, and how do you handle Bible readings?) Are there changes that could be made?

Imagine yourself in the situation of sharing the gospel with someone who couldn't read. How would you handle it?

3

The important things of life

If you had nothing, or virtually nothing, how high a priority would possessing a Bible be?

(See article "Our only hope" p 8). What other things would you give importance to? And what things could you do away with?

4

Walking under ladders

Is it possible, even living in a fairly sophisticated society, to treat the Bible as having magical

powers? Can you think of examples similar to those related by Christine Preston? (See article "Injil", p 22).

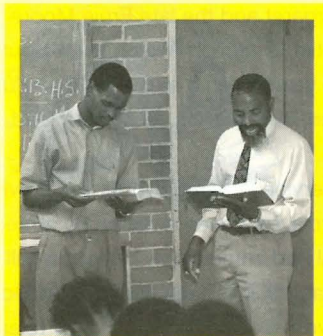
What does relegating Scripture to a magic formula say about faith?

5

Not quite the Trinity

Evangelical Christians are sometimes accused of believing in a doctrine of

"Father, Son, and Holy Bible." Do you think the place of the Bible has in any way ousted the place of the Holy Spirit in the lives and beliefs of Christians today?



6

True Expression

"The love of God needs to be expressed more in deeds and acts and less in words." (See article "Jesus

the Bridge" p 9) Is this true for your church community? Are there improvements or amendments to your church's programme that could be made in the light of this statement?

7

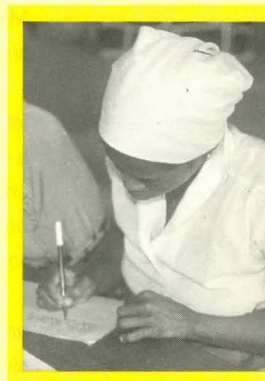
Labelling regulations

How important is it to you to have your beliefs confirmed and endorsed by others? (See article "We

are Baptists!" p 21.) In what ways can we give encouragement to groups such as those meeting in



Take
Take
Double
Double



D

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study



.....

On a Sunday in November 1984 Margaret and the late Ernie Moore attended the Peace Memorial Baptist Church in Avalon, New South Wales, a fellowship which has for some years been a haven for the refugees from Central America fleeing persecution. This service, they described, as "the most unforgettable service of their lives."

They heard how, after the morning service in San Salvador the previous Sunday, the minister Miguel Tomas Garcia, had been arrested by armed men in civilian clothes. Amnesty International had immediately put out a call for appeals to be sent to President Duarte and 900 telexes had descended on Duarte's desk. On Wednesday of that week Duarte had reluctantly released Miguel Tomas, but it was a release into exile with his young family. He was the sixth pastor of the Emmanuel Baptist Church to be exiled since 1979.

A few days before his arrest Eduardo, a University student had received a letter from Miguel Tomas. It told of a deacon murdered on his way home from a meeting; of the President of the Youth Association, Tomas' own brother, shot dead; of three youth workers arrested while they were distributing food and medical supplies to refugees. These three were then imprisoned and tortured physically and psychologically from four to six months.

Then Eduardo began to speak to the assembled church about a student arrested on his way to the University. There was a pause. The words were slow in coming.

The Australian minister asked gently, "What did they tell you, brother, they were going to do to you? I know it's hard for you, but tell us, we need to hear this."

There was still a pause. "Those days were the longest in my life. They told me, 'If you do not confess that you are a rebel, we will kill you, we will kill your family.' But Jesus' power helped me. I did not say anything because I have never belonged to a Communist group."

There was a silence such as Ernie and Margaret had never experienced before.

Time spent in fellowship with the people of Peace Memorial Baptist Church brought other recollections of the plight of people in El Salvador to the forefront of their minds. Archbishop Romero murdered in March 1980. Four Catholic women missionaries, Maura, Ita, Dorothy and Jean raped and murdered in December 1980 whilst returning to their work in an orphanage and a school. Maria Gomez, a Baptist and active worker in "Mothers of the Disappeared" - which sought out news of disappeared sons and husbands murdered in April 1989. Six Jesuits murdered in November 1989.

The poor remain poor in El Salvador. The families who have made their fortunes are happy that it should remain so. About half a million of the people of San Salvador live in shanty towns, slums, or 'mesones' - tenements with five to 50 rooms round a courtyard, each room occupied by one family, with all the families sharing water and toilets. Meanwhile the landlords, high military officers, Christian Democrats or Arena party officials 'maintain their families in second homes at some of Miami's most prestigious addresses.'

Amos 2:6-8, 3:12-4:1, 5:10-15

Amos was a prophet, who, around the middle of the 8th century B.C. preached to the people of the northern kingdom of Israel. He appears to have had quite a humble background (7:14), but none the less his words were very forthright and hard-hitting.

In each of these sections try to think what the meaning of the passage is for yourself, as you are, now; and then transpose yourself to El Salvador, and think these passages through with the 'head', 'heart' and 'feet' of an El Salvadoran person. (See Roy Turvey's article p 10).

1 Amos 2 : 6 - 8

This passage describes people being treated like things; the poor and oppressed, who in the minds of the rich and powerful, are less than worthless.

a. What message does Amos bring to the poor people?

b. What status do all people have in God's eyes?

c. What is our response to the poor and oppressed?

2 Amos 3 : 12 - 4 : 1

The luxurious lives of the rich are compared to the drudgery of the poor.

a. How are the rich women of Samaria addressed here? Is this a term you could comfortably use about any rich women you know?

b. Is it right for anyone in this world to hold onto their riches?

3 Amos 5 : 10 - 15

A plea for justice.

Do you think the way the courts are run in i) your country or ii) El Salvador are showing the justice and mercy of God?

This Bible study was devised from a longer article written by the late Revd Ernie Moore.

Action Points

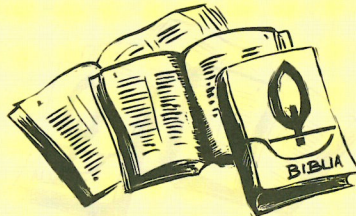
1

Sharing the faith

In a group of people you know well, each select a favourite or special verse or passage from the Bible.

Analyse why this verse/passage is special.

Now do the same with difficult verses. Be open with each other. Some verses that are real problems for some may hold no mysteries for others. Ask: is it your life history and experience that can cause differences of interpretation?



- choose some good, relevant Bible study notes, and book a time with a friend (or your spouse!). Get a concordance, and follow themes through the Bible.

A change in the place of study can throw new light on what you're learning.

If there is a midweek Bible study group at your church, (or affiliated housegroups) and you've never taken part, think about joining in.

2

Don't read it. Live it!

(See article "Playing with words" p 3).

As a group choose a well-known Bible story - but don't read it. Quickly, fall into the different parts that this story demands and act it out. Feel yourself in the setting. Use your senses to respond to one another and to the way the story is leading. You are part of that Bible story - how do you feel? What are your reactions? What is your relationship with the other characters in the story?

3

No. 2 again, but different.

You can use this idea for personal meditation. Use your God-given gift of imagination to enter into and live in what perhaps are stale Bible passages. Be expectant. Look for a fresh encounter with God.

4

January 4th, it must be Haggai 1

How well do you know your Bible? Make a resolution to get to know it better. Perhaps you could enrol yourself in a Bible Study course. Or follow a Bible reading plan which takes you through the whole Bible in one year or three years.

5

"Much study is a weariness of the flesh" Eccles. 12:12

Could it be time to try a different way of Bible study? Ask around what your friends do. Maybe you find the daily discipline of personal study hard

6

A means of outreach

(See article "Training the interested or curious" (p 19) Bible study should never be an end in itself. It should always go on and reach out. Ask God to bring to mind people to reach out to. Maybe you could even start a study group for seekers.

7

Halewid be thi name.

Read this and see what you think.
Fadir, halewid be thi name.
Thi kyngdom come to.

3yue to vs to day oure dayes breed.
And for3yue to vs oure synnes, as
and we for3yuen to ech owynge to
vs. And leed not vs in to
temptacioun.

Did it make a lot of sense?

Not surprising really because it comes from a 1384 translation of the Bible. Relevant up-to-date Bible translation work is an on-going worldwide need. Take time to find out more about it. (See article "Our only hope" p 9)

8

Use the Bible creatively

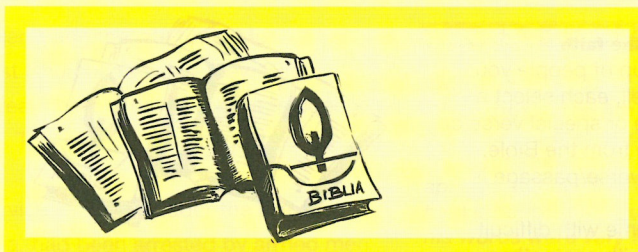
Write a drama based on a Bible story, or use a psalm or a favourite Bible passage as the basis for a song.

Take Take Double Double



Worship

IN EL SALVADOR
THE Bible



**Idea for living out the Bible, based on
Luke 1:5-25, a passage for Advent**

You are Zechariah, the priest. You are old, and now the lot has fallen on you to enter the Temple of the Lord, to burn incense. How do you feel? What thoughts are going through your mind? Are you happy and excited, or resigned? Is this the culmination to your priestly work? Will you die soon, with no sons to carry on the family name?

You are Elizabeth. You, too, are old, and worse, you have not been able to bear children. You have lived a God-fearing life, but, be honest, do you have your questions and doubts? Do you sometimes say, "Why me, Lord?"

You are part of the crowd waiting outside the Temple, waiting and praying. For what are you waiting? For what are you praying? Are there many people there? Are you jostled around? Or can you pray in peace?

Zechariah in the Temple. Use your senses. What do you see? (No electricity then) hear? smell? (remember the incense) touch? taste?

You are Gabriel, the messenger of God. How do you react to this man's plight?

Zechariah face to face with Gabriel. What are you thinking? What's it like seeing an angel?

Gabriel, dispelling fear, offering assurance, giving hope, telling of answered prayer, and how it all fits in to God's scheme of things.

Zechariah. Can you believe it? Is it all a dream? Being made mute because of unbelief. Does that make it better or worse?

The crowd. Why the delay? Are you getting restless? Has something happened to Zechariah - he is an old

man after all.

Zechariah. Coming out and meeting the crowd. Do you feel frustrated, not being able to speak? How can you tell them all this that has happened? How do you convey your message?

The crowd. Realising something has happened, waiting and wondering.

Elizabeth, hearing rumours of what has happened to her husband. Can it be true? Can he really not speak? Has God met with him? And knowing later, that yes, yes indeed, God had touched their lives. How do you feel now? Can you express what you feel?

You are the unborn John. Five months gestation, a foetus, but very much alive and able to feel pain and joy. Though cocooned inside your elderly mother, you are none-the-less filled with the Holy Spirit. Describe your situation.

This meditation has kept closely to the Bible text. You may wish to deviate at any point, as the story and your reactions and emotions take over. But the important thing is to live out the passage, to meet with God and have him touch your life in a way that is important and relevant to you.



THE Interested OR CURIOUS

In Natal, north-east Brazil, Margaret Swires runs home Bible studies as part of the evangelistic outreach of the local church.

The Bible study material is provided by the National Mission Board of the Brazilian Baptist Convention.

"I train those interested, or just curious and then put them to work within their capabilities," she said.

"We have not had to look too hard for people to do these studies because, in response to unlikely leaders being willing to have a go, God provided people with a desire to study and not only a desire to study, but also a desire to give their lives to Jesus."

Early in the programme Margaret spoke of "eight people to nurture in their new found faith. God's Spirit calls, convinces and saves. It's a joy to see these new "leaders" discovering this."

A year ago Margaret described how the faith of one woman, ZéZé, had attracted neighbours to the group. Earlier last year, ZéZé's husband, Carlos, was killed in a dispute over land. Her stepson, Elder, was accused by a corrupt policeman of complicity in the death of one of those trying to take over the property. Although he has since been cleared of any involvement it was an anxious period. At the same time, ZéZé's mother was taken seriously ill. Nevertheless, her faith never wavered.

"I thank God that my husband was a believer, that my mother is a believer and so is Elder," she said at the height of her problems. She also found time to attend the opening of a new congregation started by the local Baptist Church.

"Jande and Aelia, two young mums, were keen to discover this great faith of ZéZé," said Margaret Swires.

"Yes, neighbours of hers on that street that is closed to anything evangelical. It's fantastic to see their hunger and interest."

Margaret spoke of Vanubia who is just 17 years old: "She walked out on her boyfriend of the last three and a half years, because he had turned violent. Her mother is a prostitute, so she had nowhere to go. However, a family linked to the church took her in.

"She did the first Bible study and has been transformed by Jesus. Now, a child of God, she is reconstructing her life and values. There are many girls like her in Brazil. According to the latest survey, one in four prostitutes is an adolescent."

Earlier this year, many of the homes in the *Cité Satélite* estate area of Natal were visited.

"Half refused to answer the questionnaire, one quarter answered, but did not want to do the Bible study. The other quarter did home Bible study of four lessons, but not all finished - although 60 did and I've still more to do," Margaret wrote in April.

The 60 were to be invited one Sunday to receive a certificate. Margaret said that she was, wherever possible, using members of the church for the home Bible studies.

"God has given one 17 year old girl many talents and she has been a real blessing. Many of the studies are done in Spiritist homes and it was a privilege to see the Holy Spirit shake their security and make them question again the value of Christian beliefs."

*Below:
Margaret Swires (left) leading a Bible study in a large satellite area of Natal and Right: visiting in the district.*



THE Bible

THE GHOST OF CHRISTMAS ASIA

by Helen Matthews

Introduction

This play is set on Christmas Day, and caricatures the self absorption of many people. The family continually ignore one another, frequently interrupting. The Ghost of Christmas Asia is seeking to point the family to other parts of the world, and other people they are ignoring. By taking Megan on an edited tour of Asia, the Ghost makes her consider the plight of others. She is visibly shaken by what she sees. Once home, her task is to move her family on from their refusal to notice others to a willingness to embrace their needs.

As 'mission' - especially world mission - is often ignored at Christmas, this play may be a timely reminder of a wider world!

Cast

RON (father) An armchair socialist, fairly belligerent

HOPE (mother) Anxious, harassed

MEGAN (teenage daughter) Also belligerent

SAM (son, about 10) Quietly living in world of his own

PENELOPE (daughter about 5) Over excited

GRANDMA Complaining, dissatisfied

GRANDPA Grumpy

GHOST Tall and very dignified, wearing long, flowing pale garments. Speaks sternly, like a head teacher!

STAGE DIRECTIONS

The lunch table should be set downstage, so that the action with Megan and the Ghost can take place upstage.

SCENE

Family sitting around Christmas lunch table.

RON

I think, on this occasion, it would be appropriate to begin by saying a grace.

SAM

Do you know any, Dad?

RON

Enough of your lip, lad. Of course I do. Pay attention. 'For what we are about to receive, may the Lord make us truly thankful'. And a merry Christmas to us all!

General murmurs

RON

sits down

If there's anything to be merry about in this Godforsaken country these days...

HOPE

Now, who'd like a leg? It looks a bit overdone - oh dear, I hope the party at the weekend will be a success. If we over cook the bird it would be awful...

MEGAN

Mum, I've got a friend coming around later, is that OK?

PENELOPE

I'm going to call her Fluffy, because she's got such soft fur. I think her hutch is a bit small for her.

HOPE

The Berkeleys are important clients, we can't afford anything to go wrong.. Does this stuffing taste right?

GRANDMA

I wouldn't have minded a blue dressing gown but red's never been my colour.

GRANDPA

Are we going to be finished in time for 'The Queen'?

MEGAN

His name's James, actually.

RON

Reading paper

Look at this! What kind of outfit are running the country, anyway! What do we pay our taxes for?

MEGAN

He's just a friend. Don't look at me like that, Mum.

Mum is not looking at her

PENELOPE

'Cos if he keeps growing he won't have room to move around and rabbits can die you know, they suffocate until they can't breathe any more...
Starts to cry.

Nobody notices.

GRANDPA

She'll be coming on at three, just like she always does. I'm not missing her this year.

What are you doing, boy? *(to Sam)*

SAM

Playing with my new Game Boy, Grandpa. Look! This one's Dragon Ninja 16, but it looks the same as 15, do you think it is?

GRANDPA

I can't keep up with all this dratted technology. Didn't even have televisions not so long ago. Had to listen to the King then. Seems like only yesterday...

RON

And another thing - this government's got a lot to answer for with its small business record. Going to the wall all over the place!

HOPE

Why did we ever think we could run a catering business? It was just an impossible dream...

GRANDMA

Why do I always get Newberry Fruits? Why can't someone give me a nice box of liqueur chocolates?

MEGAN

Oh, so I can't have my friends around now? You never like any of my boyfriends - you're always criticising me. Well, I'm not standing for it. I'm going - and I don't care if it is Christmas day!
Megan jumps up and flounces off upstage, ignored by rest of cast, who each begin a sentence, all speaking at once.

RON

And another thing -

SAM

All dead on Level III, now for -

PENELOPE

Fluffy wants a new -

GRANDMA

Nobody ever gives -

GRANDPA

We'll miss the Queen -

HOPE

My VAT forms -

Enter Ghost upstage, confronting Megan. As Ghost raises an arm, whole cast freeze, including Megan

Christmas Play



17

GHOST

I am the Ghost of Christmas Asia. You have been so busy ignoring each other, and you will certainly continue to ignore me. Just for once, I am going to take drastic action.

Megan!

MEGAN

Shakes herself.

Who are you?

GHOST

I am going to take you on a short journey. Come with me. *Makes arc in the air with arm. Each time this happens, a bell tinkles offstage.*

MEGAN

Looks all around her (to front). Gasps.

Oh! How wonderful! The colour - the movement - the lights! Where are we?

GHOST

Delhi, India.

MEGAN

What a brilliant place - the people, the rickshaws - the smell.

GHOST

What do you expect with open sewers and five million people?

Come over here.

Makes arc. Bell. Points Megan to floor.

MEGAN

Oh! A beggar. What's wrong with that baby? It shouldn't be allowed, letting children sit about on the streets like this.

GHOST

What choice do they have? Are you going to give her something?

MEGAN

I've only got my Christmas money! I was going to buy a pair of boots - they're brilliant, black suede, platform.... *looks down again, is visibly moved.*

Oh, all right. Here you are. *Hands money to beggar.*

(To beggar) I'm sorry.

(To Ghost) Can we go home now?

GHOST

Not yet.

Come with me.

Another arc, bell. They look stage right.

MEGAN

Help! That car nearly got me. Look out! *(Ducks)* Oh, the traffic! Wherever's this?

GHOST

Bangkok, Thailand.

MEGAN

(With hands over mouth) I can hardly breathe!

GHOST

Pollution is a real problem here. But there are plenty of others.

MEGAN

There's a girl of about my age. She doesn't look very happy. What's she doing?

GHOST

She's a prostitute. Sorry to shock you, but it's common here. She was lured from one of the hill tribes in the north, with promises of a good job as a waitress. She is being 'kept' by a brothel and is not allowed back home.

MEGAN

Close to tears Isn't there anything we can do?

GHOST

Think about it when you get home. One more call.

MEGAN

No, I don't want to see any more.

GHOST

Come on. *Makes arc towards stage left. Bell.*

MEGAN

Hey! What a powerful wind, I can hardly stand up. Look at the sky - it's going to pour in a minute. And I'm cold. Hey! My feet are getting wet - the water's rising - I'm going to drown!

GHOST

These are the plains of Bangladesh - flood country. Recently, many harvests have been washed away by storms. Those people over there *(points)* are struggling to stay alive.

MEGAN

They look frozen.

GHOST

They have lost their home as well.

MEGAN

They're holding on to those trees - they'll get swept away in the floods...

GHOST

And after the storm, how are they going to survive until the next harvest? And who will help them to start planting all over again?

MEGAN

The wind's getting worse - I'm scared - save me, save me!

GHOST

Makes wide arc, turns and exits with great dignity.

MEGAN

Turns to face family. Hey!

All come back to life, and begin speaking together.

RON

- take away the powers of the Trades Unions -

SAM

- Level IV, here goes Dragon Ninja again, Pow, pow!

PENELOPE

- hutch with a run on the grass, he needs -

GRANDMA

- me what I really want, every Christmas it's the same -

GRANDPA

- if we don't all hurry up and finish dinner

HOPE

- are a nightmare, I don't know how to fill them in -

MEGAN

in hubbub jumps on table and picks up turkey. Over the noise we hear her say: I AM GOING TO PUT FLUFFY THE RABBIT IN THE OVEN AND FEED THE TURKEY TO THE DOG!

Sudden silence. All eyes on Megan.

DO SHUT UP EVERYONE! Sorry Grandma, I mean, please be quiet. You've got to listen to me - we've all got to listen for once.

There are other people waiting to be heard this Christmas.

The End

My soul tells out the greatness of the Lord. Luke 1:46

*Loving God,
Father of our Lord Jesus Christ,
this Christmas story
is not the warm and cosy
tale we thought;
it's hard -
for the proud,
for monarchs
for the high and mighty
for the rich
even while being good news
for the hungry
and the lowly,
and we are not quite sure
which group we belong to,
except that we know
your mercy is sure
to all who fear you.*

WEEK

49

**December 5-11
ITALY**

It is more than three years since the BMS accepted an invitation to work with the Union Christiana Evangelica Battista d'Italia (UCEBI). Only now are the first BMS missionaries arriving in the country. David and Ann MacFarlane are already there; Chris and Sarah Mattock will be arriving in January. Both couples are doing language study at Perugia. Mark and Claire Ord and Elizabeth Ruth, who will be just over twelve months old, are due to go in September 1994.

WEEK

50

**December 12-18
ASIA**

Pressures from varying situations in Asia drive men and women here and there across the continent. The State Law and Order Restoration Council (SLORC) of Myanmar holds the country in a disciplined grip that restricts speech and action. Muslims in the west of Myanmar looking for freedom have flooded into Bangladesh. Burmese Karen also seek refuge in Thailand - the denial of human rights forces people to leave the familiar for the risk of promised security in the unknown. Political tensions in Sri Lanka, India, and Pakistan prompt other massive moves of population.

The Christian church too is on the

move! Rapid church growth in China, South Korea, Indonesia and Nepal confirms the movement of God's Spirit among the peoples of Asia.

WEEK

51

**December 19-25
THE HOPE OF THE WORLD**

This is where mission starts, in the heart and mind and action of God as he reaches out in love, offering himself through his son - God with us - for the salvation of the world. We greet his coming with joy and take the opportunity to recommitt ourselves in love and service.

WEEK

52

**December 26-January 1
REPENTANCE AND RESOLVE**

A time to look back in thanksgiving, praising God for his goodness and love, but also a time to take note of our failures, to realise that our commitment to mission has mostly been half-hearted. So let's not make empty resolutions for the future. Let us enter the New Year prepared to "go" as Jesus commissions us, knowing he is with us "until the end of time."

WEEK

1

**January 2-8
CHILDREN**

Even in times of peace, children are exposed to violence. Even in stable and loving homes, children have many fears. They are vulnerable, exposed and they need loving and nurturing. Orphanages in ravaged parts of Europe were big news last year. Well-meaning journalists sought out the worst for exposure on TV and individual response has been generous and swift. Our prayer must be that such children become less newsworthy as their conditions improve and that their God-given dignity as individual people is restored to them.

WEEK

2

**January 9-15
ZAIRE**

The struggle for power in Zaire continues and the people suffer. The president is determined to hold on to power at all costs. The economy is in tatters and hyper-inflation makes day to day life very difficult. Most families only have one main meal every other day. Those who rely on the state for their salary are paid infrequently and this has provoked elements of the military to riot and loot. In the past year there has been violence in the south and in the east of Zaire.

The Baptist Community of the River Zaire (CBFZ), which covers an area stretching for over one thousand miles, continues its ministry in the face of great logistical problems. Travel is not easy nevertheless the different CBFZ regions are determined to hold together. Local churches maintain a lively witness, services are full and some churches now have to hold two services each Sunday morning to accommodate all the worshippers.

BMS has only a handful of workers in Zaire at the moment but their presence symbolises a continuing partnership with CBFZ.

WEEK

3

**January 9-15
BANGLADESH: COMMUNITY
DEVELOPMENT**

The Social Institutions Board of the BBS is recognised by the Bangladesh Government and under this umbrella the Social, Health, Economic Development Board exercises a ministry of varied activity. Tensions can arise when the priorities of social care and response seem to carry more attention than the direct preaching ministry of the churches. Pray for BBS and particularly for its Pastors who are often torn in their loyalty to a local church and the needs of the immediate congregation, and those of the wider community scattered around the fellowship.

Sue Headlam based at Chandraghona co-ordinates Community Health Programmes throughout BBS areas of work - she also has a vision for new opportunities opening up in urban areas.

**1993
AND
1994
PRAYER
GUIDE
UPDATE**
(Week numbers correspond to those in the Prayer Guide)



WEEK

4

January 23-29
BRAZIL: PARANA

Paraná in the south of Brazil continues to be one of the most progressive states. There has been noticeable improvement in communications and in the electrical and water supply to towns in the interior of the state. The capital, Curitiba has a population of nearly two million. BMS partnership with the Paraná Baptist Convention has continued for 40 years and although we have only two missionary families associated with the work, our interest continues. In Curitiba there is a work amongst street children, helped by Fund for the Future. A project to help the deaf and their families, "The Family Movement - The Voice of Silence", has resulted in strong growth in the congregation for the deaf in the First Baptist Church in Curitiba where numbers at meetings reach 120.

Keith and Barbara Hodges: Keith is Dean of the Seminary and Head of the Old Testament Department. Gerry and Johan Myhill are involved in a boat ministry to fishermen based in Antonina.

The word is very near you; it is in your mouth and in your heart, so that you can do it. Deut. 30.14

Parent God
we rejoice in your nearness
no need to travel
the lightyears of space
to find you
no need to plumb
the depths of the ocean
to hear you
you have drawn close to us
in your Son
and through his life and death
and rising again
you have spoken your word
and changed our lives.
May that same word
in our mouths
in our hearts
part of our very being
reach out to touch the lives
of people
in a Brazilian city
or a British street.

ILLITERACY AND ISLAM

It has been speculated that massive illiteracy is a contributing factor in the explosive spread of Islam.

"While adherence to Islam is demonstrated through easily performed rituals and social conventions, Christianity requires a more abstract relationship with a holy God having very high standards for daily life. These standards are set forth reliably only in a written document - the Bible. For those many who cannot read this document, folk Islam is an inviting alternative."

So wrote Dr Stephen Walter, International Literacy Co-ordinator for the Summer Institute of Wycliffe Bible translators.

Recent trends are not encouraging as the number of illiterate adults continues to grow by 30 to 50 million a year. In 1960 there were an estimated 700 million illiterate adults over 15, increasing to over a billion in 1990.

Perhaps it is time for the church once again to face up to the illiteracy problem with more serious determination.

BAPTIST MISSIONARY
SOCIETY

FINANCE MANAGER

The BMS is looking for a Finance Manager based at Didcot to assist the Director for Finance and Administration in administering the financial resources of the Society. The person appointed must have recognised accounting qualifications.

Essential qualities will include a full sympathy with the aims of the Society, a willingness and competence to take initiative, and an ability to relate well to a wide range of people.

The salary paid will be commensurate with the responsibility of the position. Office hours Monday-Friday 9 am-5 pm with a system of preferred working hours in operation; good holiday entitlement; occupational pension scheme and free meals in staff restaurant.

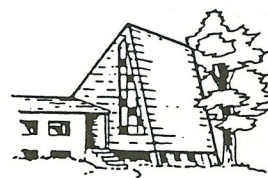
Applications, with CV, or request for further information to the Revd R G S Harvey, General Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA marked confidential.

Closing date 16 November 1993

FEDERATION DES EGLISES EVANGELIQUES BAPTISTES DE FRANCE

ÉCOLE DE LANGUE FRANÇAISE

LES CÈDRES



CHRISTIAN FRENCH LANGUAGE SCHOOL

17, voie de Wissous — 91300 MASSY FRANCE

DIRECTOR: DAVID BOYDELL

Tel: + 33 1 69 30 00 67

Fax: + 33 1 64 47 12 26

- Classes at all levels begin in January and September; some places also available from April.
Minimum study period: one school term (approx. 3 months).
- **INTENSIVE COURSE 11th to 29th JULY.**
- Brochure on request.



THE NEW 28:19ERS

Six 28:19 Youth Action Teams have just set out on their first assignments. The 27 young men and women are going to France (Lille and Carcassonne), Brazil, Zimbabwe, Sri Lanka and Thailand/Nepal. This year, 25 young people from UK churches are joined by two young Baptists from Germany.

Before leaving they spent four weeks in preparation - at Didcot, at St Andrew's Hall, Selly Oak and in local Baptist churches. They will be overseas for a period of six months and "hope to encourage others and themselves whilst witnessing to the word of Jesus." When they return they will spend a further two months visiting Baptist Churches in the UK sharing something of their experiences.

NICARAGUA

Radio Bautista in Nicaragua, (see *The Voice of Hope*, October '93) was quick off the mark with news of a severe tropical storm which hit the Atlantic coast of Nicaragua in September.

Sheila Brewer, who was visiting the area with the Executive Committee of the Youth Work of the Baptist Convention, was caught up in "hurricane Gert". She reported that over 40,000 people had been affected and

many houses, crops and animals swept away or destroyed in the subsequent floods.

Jeurgens, a member of the Executive Youth Committee is a reporter for Radio Bautista. He phoned from the local Red Cross Office and gave news to Managua of the situation.

The BMS made an emergency donation of £5,000 to help in the work of relief and rehabilitation.

FMLN LEGALISED

In El Salvador, the Farabundo Marti Liberation Front (FMLN) guerilla army has been legalised and now presents itself as a political party after declaring itself de-militarised. The FMLN, after years of guerilla opposition, has signed a peace agreement with the government. It can now stand in the elections in February.

However, both sides are suspicious of the motives of the other. President Cristiani has little faith in the FMLN gesture and believes that it still has a considerable arsenal of weapons. The FMLN condemns the government for not punishing those shown by the United Nations to be responsible for the work of the death squads, including the assassinations of Archbishop Romero and the Jesuit Priests.

SLAVE LABOUR

Almost 1,400 Brazilian Indians were found recently working as virtual slaves on a sugar plantation in Mato Grosso do Sul.

A delegation that included officials from the Ministry of Labour found members of the Terena, Katova and Guarani peoples, including almost 500 children, working twelve hours a day.

"Indians are the cheapest labour available to businesses. They are not used to working for a salary and do not even understand the normal conditions in the job market," said Maucir Pauletti, a member of the Permanent Commission for Inspection of Work Conditions.

The Indians, who were offered a third of the minimum wage, which is equal to \$23.75 a month, received nothing because the company subtracted money for food and housing and even charged them for a cup to get water from the river.

BiCentenary of the Society and in doing so doubled their giving to the Fund for the Future.

During the afternoon, representatives of many churches met in seminar groups led by David Martin, David and Joyce Stockley and Jim Clarke where they received updates on aspects of BMS work and opportunities.

The under-13s were catered for by a special youth programmed arranged by Histon Baptists and the BMS 28:19 Lille Team.

At the buffet meal, many international dishes were featured.

The high point of the evening was the celebration and thanksgiving service attended by 120 people from 20 surrounding churches. The guest speaker, David Martin, said "by our giving, caring, praying and going we are all involved with Christ in making the gospel a reality in the world."

Amidst a procession of national flags and church banners, delegates brought their churches' offerings of money and symbols of how Fund for the Future monies were raised. There was further rejoicing when the grand total of £6,400 was announced - the Cambridgeshire amount had been doubled.

200 PLUS ONE

Cambridgeshire Baptist churches were called together on the 201st birthday of the BMS - October 2 - for their final act of celebrating the

Children demonstrating communication methods during the Celebration Service on October 2 in Cambridgeshire.



WE ARE BAPTISTS!

A new church began last year when a group in Ondara, Spain, began studying the Bible on their own. Their study led them to different church groups to see whether any corresponded to what they had discovered in the Bible.

Eventually they decided Baptist teaching most closely matched that of the Bible. So on Easter Sunday the group's pastor, Joiquim Lahuerta, his wife and their two daughters were baptised at Holy Trinity Baptist Church in Denia. Joiquim then prepared to baptise about 80 others who make up the group.

Members of the group come from a variety of backgrounds. Some were brought up in a church, others have no church background at all, and some are drop-outs from the hippie movement.

Jorge Pastor, the minister of Holy Trinity, first heard about them when the father of a student began asking questions about Baptist beliefs.

"He began to show he was interested in speaking to me on a deeper level," he explained.

Puzzled by the depth of the questions, Jorge met Joiquim Lahuerta and learned how the group had organised itself into a church after Bible study. Discussions went on for several months.

"With Bible in hand we went looking, passage by passage, at what the Bible said," explained Jorge Pastor. "One session lasted more than five hours."

After studying Baptist doctrine Joiquim Lahuerta turned to Jorge and said, "We are exactly like you!"

They were stunned to hear how many Baptists there were around the world.

"You mean there are 70 million as strange as us? Now we can feel more normal in our faith," one man said.

His next comment was, "How can we share the gospel with others?"

"When they learned of the Baptist World Alliance and the European Baptist Federation and other Baptist work they were just overwhelmed," said Jorge Pastor.

"We feel this is an action of the Holy Spirit. The Lord has brought them this far and we don't want to get in the way."

"For years we have prayed for the town of Ondara and asked God how to begin work there. When we see things like this we can tell that the Lord is in it."

NEPAL FLOODS

When the BMS heard of the heavy monsoon rains and disastrous floods in Nepal £10,000 was sent from the BMS Relief Fund to the United Mission to Nepal (UMN) and the International Nepal Fellowship (INF). In all, the UMN received more than \$80,000.

"Your gifts gave us the ability to respond to this emergency in a variety of ways," said UMN.

"We were able to make \$3,000 worth of approved medicines available to government relief effort when the need was greatest. We put two medical teams at the disposal of the relief effort and they were deployed.

"Your financial support helped us to transport and distribute, in the Rautahout District, 2,000 relief sets, each containing a set of men's and women's clothing, a wool blanket and a nine piece set of cooking utensils, all contained in a plastic bag. In addition 500 tarpaulins were distributed to 700 of the most severely affected families.

"The distribution was planned and organised by the Community Development Officer with assistance from other groups.

"Your support enabled us to respond to a request from the government to send a trained Relief Distribution



Observer to facilitate, encourage, observe and report. We were also able to make about \$2,650 available to more than 400 families in Lalitpur where UMN has long been at work.

"Generally we have spent about \$50,000 on relief efforts and have commitments of approximately \$40,000 for rehabilitation in Okhaldhunga and Dhading where we have ongoing projects. It is possible that the government will invite us to assist in rehabilitation projects in other areas.

"Please know of our gratitude and thanksgiving to God for your prompt and generous response. We seek your continued interest and prayer."

FAVELA BALLET DANCERS

Seventy children from a favela in Fortealeza, north-east Brazil, have gone on a trip to Italy to perform a ballet. The children are aged between ten and 15 and belong to the school of Dance and Integration which is run by ballerina Dora Andrade.

BAPTIST MISSIONARY SOCIETY GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1994/95 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1993.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael J Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon, OX11 8XA.

CHECK OUT

ARRIVAL

Margaret and Roy Deller
from Brazil
Margot Bafende
from Zaire
Chris and Marion Collicot
from Brazil
James and Susan Grote
from El Salvador
Laurence Kelly
from Nepal (Volunteer)
Ruth Berry
from Nepal
Chris Burnett
from Albania

DEPARTURES

Derek and Joanna Punchard
to Brazil via Jamaica
Mark and Andrea Hotchkin
to Guinea-Conakry
John and Lynne Thompson
to Albania (Volunteers)
Jennifer Smith
to IBLA, Hungary (Volunteer)
Sue Headlam
to Bangladesh
Christine Preston
to Bangladesh
Margot Bafende
to Zaire
Steve and Pam Seymour
to Zimbabwe

VISITS

Reg Harvey
to Moldova, France and India
John Passmore
to Moldova and France
Derek Rumbol
to Niger, Cameroon and Sierra Leone
Angus MacNeill
to Bangladesh
Derek Punchard
to Chile

CONGRATULATIONS!

To **Mark and Claire Ord**
(candidates for Italy) on the birth of their daughter, Elizabeth Ruth, on 19 August 1993. Correction: please note that Mark and Claire do not go to Italy until September 1994 (see October Herald)

To **Debbie and Graham Atkinson**
(Nepal) on the birth of their son, Peter, on 9 September 1993.

To **Marcia and Colin Pavitt**
(leave of absence from Angola) on the birth of their son, Daniel, on 24 September 1993.

ACKNOWLEDGEMENTS

Legacies

Miss Flora Forbes	371.88
Edith Morgan	1,678.54
Miss Gladys Pitman	50.00
Miss Jennie Rowlands	50.00
Mrs C M Mills	2,000.00
Miss Hilda Cruchett	6,596.56
Leonard Coulson	5,000.00
Allen George Meale	100.00
M Turnbull	50.59
Thomas G Powell	881.98
Miss Bessie Loosley	1,000.00
E E Watson	2,376.69
Mr E C Marsden	4,460.00
Doris Berry	1,000.00
Miss Grace Carman	1,625.72
Gerald Leonard Gibson	800.00
Dorothy Moore	1,810.50

General Work

Anon: £500.00; 45 Years Wed: £25.00; Anon: £20.00; Anon: £240.00; CAF Voucher: £15.00; Fund for the Future: £5.00; Fund for the Future, Gatwick: £10.00; Bristol: £100.00; Romford: £40.00; Fund for the Future: £20.00; "Scottish Notes": £7.00; GYE 190: £60.67; Briton Ferry: £6.00; Liverpool: £10.00; Nationwide Cheque: £23.00; Ilford: £25.00; Baptist Union Corporation: £25.00.

INJIL

THE "GOOD NEWS" IN BANGLADESH

**Thy word is a lamp to my feet
and a light to my path.
I have taken an oath and
confirmed it
that I will follow your righteous laws.**

The words of a song sung by the women at the leadership training camp in Bangladesh last June. They were together for 15 days of intensive Bible Study, applying the truth of the living word of God to their lives.

Each woman came at great personal cost, leaving husband, children, elderly parents, bearing the criticism of relatives who considered the programme "a waste of time." They had been encouraged by other relatives, who thought paid employment could be a spin off from such training.

It was a joy as well as a privilege to share in the teaching, looking at the lives of Jacob, Joseph and Moses. The story of Ruth, a village woman whose heart was touched by Yahweh, the God of Israel, and so she became the great-grandmother of King David.

How we revelled in the stories from the less-well read part of the Bible. All those who took part loved their Bibles. They had embroidered covers for them, kept them in a special place and slept with them under their pillows - to keep themselves safe. Sadly, in Bangladesh, there is a disturbing tendency to treat the Bible as almost "magical."

During my years working in Chandraghona I observed various unusual practices amongst the staff and patients who came from the

Christian community. They were practices similar to those followed by Hindus and Muslims.

Ayesha was sick and in hospital for investigations. Her mother felt the medicine was not bringing the improvement she had hoped for. So she asked for a fountain-pen and wrote out the story, from Luke 8: 51-56, of Jesus healing Jairus' daughter. The paper was washed

knowledge of it. So they were told they would have to share the cost of the item. This provoked great indignation. One senior student nurse decided to catch the culprit by "magic" using a Bible. On hearing of the suggestion, the missionary nurse's very distressed response actually enabled one student to admit his "mistake" in taking the patient's property. Everyone knew that this was the best way to catch a thief. It was frequently used in the villages.

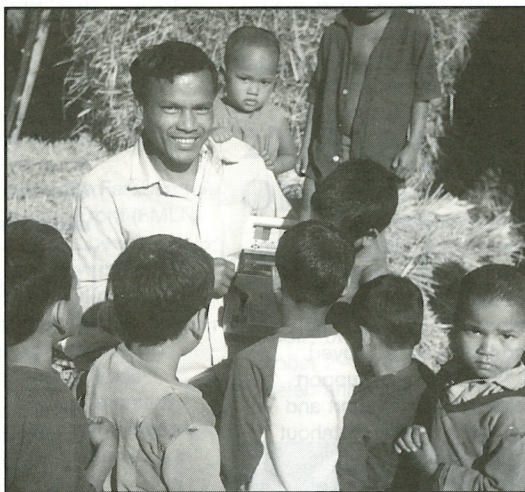
This is one of the distressing results of illiteracy and inadequate Bible teaching. Each of the religions in Bangladesh has a holy book so it is easy to understand how those in rural or isolated areas do not fully realise how totally different the Bible is.

Since the introduction, in the late 1970s of the Good News Bible (New Testament) in Bengali, all those who have had five years schooling can now read and understand what they read. These copies of

the *Injil* (Good News) are sold by teams of young men as part of a discipleship programme as well as at special seasonal outreach events.

So more and more men are coming to the churches asking for baptism. Why baptism? "Because it is in 'the book'."

These men, with no formal Christian education, unevangelised apart from having bought a copy of the New Testament *Injil* have found in the written word the living Lord Jesus Christ.



Sharing "Injil" - Good News - with children in Bangladesh

carefully, the water was saved and given to Ayesha to drink in the belief that the "word" which had been written, then washed, was powerful to heal.

Samir's father wrote the words, "I am the Lord who heals you," on a small piece of paper. This was folded into a tiny package, sealed with wax, then tied onto Samir's arm to assist healing.

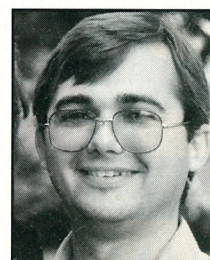
Once, when a patient's property had been stolen from a locked cupboard, all the staff denied

M A K I N G W A V E S

GOD SPEAKS TO US THROUGH THE BIBLE EVERY DAY

by Jaziel Martins

In Brazil we believe the Bible is the Word of God. We accept its message, so if it is written in the Bible we believe it must be true. We can, of course, discuss what it says, but the Bible has a power in our churches and in our community.



We meet together to discuss the Bible and to learn from it more frequently and more often than you do in Britain. We not only have Sunday morning worship we have all-age Sunday Schools, divided according to age and need, where we study the Bible. We try to apply the Bible to our own situation, our lives, our families and our jobs. There are meetings for families to study the Bible, often without a leader, but they read it and they worship and they apply the Bible to their own needs. Then there are Bible study meetings in church led by the pastor.

Brazilian people love the Bible more than people in other countries because they have an experience of the Bible. Some don't go to work in the morning without reading it and praying. So the Bible is in our hearts not just our minds. It is real and present in every family and life.

The Bible is central to our belief. If we reject the Bible we reject everything else because the Bible is the Word of God which the Holy Spirit uses to transform our lives and help us. We can apply the Christian message to ourselves and others only when the Bible is real, present and central, not only as a historical book, or for academic purposes - to discuss the divinity of Jesus - but as a message of God. We believe that God talks to us through the Bible every day in our lives.

The Revd Jaziel Martins is a Baptist minister from Curitiba, Brazil. After two years of study, as a BMS Scholarship holder, at Birmingham University he has just returned home where as well as doing pastoral work he hopes to be teaching at the Baptist Seminary in Curitiba.

The Bangladesh Bible Society is currently spearheading research in adult literacy programmes using audio-cassettes with wind-up tape recorders. The stories are the parables of Jesus - timeless tales for rural people who understand about flood, poverty and the uncertainty of life. Late at night, by the light of kerosene lamps after a hard day in the fields, farmers read of wise and foolish builders.

Over the past ten or twelve years, Rashid Alam has been an office assistant for several Christian organisations. He was a practising Muslim, well-learned and devout in his faith, yet experiencing regular periods of ill-health. One day, he met someone who explained that the name of Jesus was powerful to heal. Having nothing to lose, Rashid accepted prayer and was dramatically restored to health.

This happened twice before he accepted a copy of the *Injil*, yet within two weeks he asked for a second copy for a friend. Over the months a change came over his life, a new light in his eyes and a quiet confidence in his work. It was only when his son miraculously escaped injury from a falling beam that Rashid Alam felt able to testify openly to the power of God, the God and Father of the Lord Jesus Christ.

The good news of the *Injil* had gripped Rashid in a way nothing else could do. He had been satisfied by the living water of life.

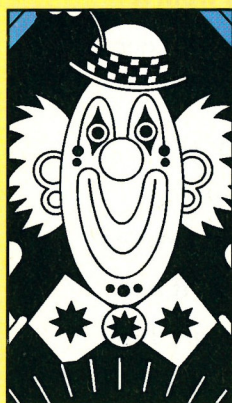
Christine Preston

BOOKS

from

BMS

BAPTIST MISSIONARY SOCIETY



WILLIAM CAREY

A new edition of the biography by Kellsye Finnie
price £3.50

THE BAPTISTS OF WALES AND THE BMS

by Tom Bassett
price £4.95

A GREAT ADVENTURE

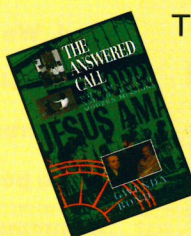
Scotland and the BMS by Marjorie McVicar
price £2.95

FOOL'S GOLD

A collection of ten sketches to communicate mission issues.
Price £5.00

THE ANSWERED CALL

by Gwenda Bond price £4.99



The popular paperback history of the BMS

"A thoroughly gripping story...Gwenda Bond is a born story-teller. With this book Gwenda Bond has put the whole denomination in her debt and it should be widely promoted in our churches."

Baptist Times September 1992

THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY

by Brian Stanley price £30.00

"...a compelling and fascinating narrative, meticulously researched and fully documented.... It is a standard work of considerable brilliance which will be of lasting value not only to Baptists but to the whole church of God."

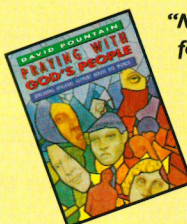
World Outlook January 1993



PRAYING WITH GOD'S PEOPLE

by David Pountain price £4.99

A book of prayers on mission and the world Church



"Many of these prayers are intensely personal and reveal fears and joys, hopes and doubts, that missionaries, self-effacing people that they are, would rarely speak of in person.... To pray these prayers, either as a group or as an individual, is to share the privilege of seeing into the heart of a fellow-Christian."

Baptist Ministers' Journal January 1993

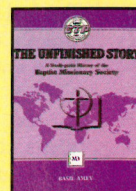
THE UNFINISHED STORY

by Basil Amey price £4.95

A study manual of the Christian Training Programme looking at the story of the BMS.

"It is a great story, well told, and it deserves to be very widely read."

Baptist Ministers' Journal January 1993



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BAPTIST MISSIONARY SOCIETY

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